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CASTE IN INDIA.

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It is generally admitted that the system of Caste is the most formidable obstacle with which the missionary in India has to contend. At every turn he meets it, in some of its forms; in every effort he has it to encounter; and in his preaching he is aware that, however impressive the truth may be made, these impressions will generally yield to the fear that, if the truth is received, it will in some way affect caste relations. The bonds of caste are as bands of steel, permeating every grade of society. The strength of these bonds it is impossible for any one to understand, or conceive, who has not himself witnessed it. The object and aim is to keep every man in the exact social position in which he was born; and no man can leave his assigned position in this great social system, unless it be to become an outcast from all society.

The natural tendency of such a system is to frown upon and oppose every effort that seeks to educate and elevate the masses of the people. Among the lower classes, education is almost entirely unknown. It is supposed to be useful only to the Brahmin, who is well versed in all the tenets of his philosophy, and the ridiculous wonders of his mythology; to the merchant, who is sufficiently taught in reading, writing, and arithmetic to enable him to make his business calculations, and keep his accounts with facility; and of late years, to those who aspire to some remunerative position in the offices of Government.

It is for this reason that the whole power of the caste system is directed against the spread of Christianity. The more influential Hindoos know too well the elevating and enlightening tendencies of the gospel to permit its influences to work unmolested among their lower ranks. They know that Christianity does not recognize caste in any of its forms, and they look upon it as the great adversary of their cherished system. It is a mistake to suppose that the higher classes regard Christianity with indifference so long as it gains converts only from the mahar and mang castes. They are not indifferent in regard to it, and the bitter fruit of their opposition is often experienced in nearly every department of missionary labor.

The divisions of caste vary somewhat in the different parts of the country. Generally speaking, those who are engaged in the same occupation or trade, belong to the same caste. Thus the goldsmiths, the coppersmiths, the blacksmiths, the carpenters, the tanners, the weavers, the cultivators, and many others, each have their separate caste, and in their intercourse with each other are restricted by inexorable law. In a volume on caste published by the Bombay Government, in 1827, about one hundred and twenty-five different castes are named and described; and this includes only those that are found in the Bombay Presidency.

In personal appearance there is a great difference to be seen in persons of the different castes, especially in those belonging to the extremes of the social scale, as is the case in any community. It is difficult, however, and often impossible, to determine the caste standing of a man from his personal appearance, apart from any peculiarities of dress that may belong to his caste.

The complexion of the people differs greatly, some of them being very light brown, and others very dark brown in color. It may be true, in general, that the people of the higher castes are of lighter complexion than those of the lower; but the complexion of a man cannot be taken as an indication of his rank. I have seen Brahmins, at the head of the social system, who were very dark in complexion, and on the other hand a Mang, one of the very lowest, who was comparatively light. The Brahmin, however, would be at once distinguishable not only from his Brahminical dress, but from the brighter and more intelligent expression of his countenance.

The engraving represents a number of the castes and occupations of Western India. The following is a brief description of each:—

1. A Brahmin, eating his dinner. His turban and outer garments are laid aside for that purpose. His food consists of bread, rice, and vegetables. He eats no animal food, because it is contrary to their scriptures to take life of any kind. A vessel of water stands by his side, and a drinking vessel lies before him. He is so pure and holy that if any man of lower caste, or even a European, should pass by him in such a manner as to let his *shadow* fall upon his food, he would immediately rise, throw away his dinner, bathe himself, and perform other rites of purification. The marks upon his forehead indicate the god he is accustomed to worship.

2. A gardener, cultivating his plants. The Māli, or gardener caste, is distinct from that of the ordinary cultivator. Members of the two castes will eat together, but will not intermarry.

3. A coachman, in driving-dress, belonging to the cultivator caste.

4. A peon, or errand-man, employed by officers to carry letters, etc. This man is of the Peradashi caste, as indicated by the peculiar mark upon his forehead. His caste is of high rank.

5. A native soldier, or sepoy. Soldiers are taken from all castes.

6. An ayah, or lady's maid. She is of a peculiar class called Madrasee. The ordinary ayah would invariably have the end of the garment, here simply thrown over the shoulder, brought over the head as well, as may be seen in figure 10.

7. A Mussulman butler, bringing the dinner.

8. A Parsee gentleman. The Parsees are *fire-worshippers*, and originally came from Persia, to escape the persecutions of the Mohammedans. They

number about one hundred and fifty thousand, and are mostly found in Western India.

9. A Parsee servant, bringing water.

10. A native woman, with two water vessels on her head, one above the other. This well represents the dress of the women in Western India. The bracelets upon her wrists are considered quite essential by all classes.

11. A dhobi, or washerman, carrying his clothes to the river to wash. The washing is performed by beating the garments upon a stone.

12. A Mussulman water-carrier. The water-bag under his arm is made of the skin of an animal.

13. A dancing-girl, or religious prostitute. Many of these are attached to the heathen temples. The god Khundoba alone has some sixteen hundred such "*wives*" to do his service.

14. A Hindoo religious mendicant. The beads in his hand are for counting the number of times he repeats the names of his gods. The vessel at his side is a gourd-shell for receiving flour. His body is besmeared with ashes taken from the altars of the gods. These mendicants are worshiped by the people. If the people refuse to give to them they pronounce a curse upon them, which is greatly feared. He is called a Birāgi.

15. A religious mendicant of another sect — a Gosāvi.

16. A sweeper, or scavenger.

17. A common man from the jungle; well illustrating the dress of the poorer classes.

18. A woman from the Wadāri caste. These resemble a band or camp of gypsies, living in little huts made of mats. They form their encampment in the fields near a village, and remain there as long as they choose, and then remove to another place. They are *rat-eaters*, and are very skillful in catching rats and other small animals. They are also inveterate thieves.

THE TREASURY—PROSPECTS NOT IMPROVING.

FOR the last two months, March and April, the receipts of the Board, for its old work, have been only — from donations, \$34,898, and from legacies, \$9,126. This is, in all, \$8,745 *less* than the *insufficient* receipts for the same months last year!

As stated in December last, the appropriations for the year for the old work, very carefully made, including the debt when the year commenced, were \$458,687. The receipts for the first *eight* months of the year, to May 1, have been in all, for this work, \$241,086, leaving a balance of \$217,601, to be secured in the remaining *four* months, — more than \$54,000 per month. It should also be borne in mind that the receipts for the past eight months include the yearly payment to the Treasurer by the Woman's Board. Nothing more is to be received from that Board during the present financial year.

With reference to the new work, in papal lands, the matter stands thus, — appropriated for the year, including debt, \$59,399; received in eight months, \$19,220; needed for the remaining four months, \$40,179, — more than \$10,000

per month. Thus it appears that the whole sum which must be received between the first of May and the first of September, for both branches of the work, to enable the Board to close its year without embarrassment, can hardly be much less than \$258,000. If we deduct \$8,000, as about what may be received from permanent funds, and \$40,000 as what may be *hoped for* from legacies, there will still remain \$210,000 to be secured from donations. This is \$92,511 *more* than was received from the same source in the same time last year, while for each one of the last four months the receipts have been *less* than for the corresponding month of 1873.

It will thus be seen that the difficulty has become urgent, and that it is time, not for the officers of the Board only, but for all its friends, to consider carefully what can be done. The case is the more trying because events which have served of late to diminish the ability of many of the best friends of the Board, and have thus tended to bring about the present embarrassment,—the great fires in Chicago and Boston, the financial crisis of last autumn, and the depressed condition of business generally,—are still felt in their influence. Many of those who have given, and would still gladly give, largely, feel unable to do so now. It seems, therefore, more needful than ever before, to reach and move the many small contributors, and the very many non-contributors in our churches. If all those who have been accustomed to give annually a very small sum could be induced now to double that sum,—as doubtless most of them might well do, and if the many who have given nothing could be led to make even a small offering,—certainly *if each would give a single dollar*, the present embarrassment would be removed at once.

But how can such persons be reached with the facts in the case? Few of them take the *Missionary Herald*; few attend the Monthly Concert; many read no religious paper. *Unless the pastors of the churches will bring the facts before their minds, in connection with the regular services of the Sabbath, there seems no way to reach them.* They will remain in ignorance; will fail in the discharge of duty; will miss the precious privilege of being workers together with Christ in these great efforts for the world's salvation. Will not the pastors, then, do what these facts render it so plainly important that they should do,—bring the financial condition and prospects of the Board before their churches in the Sabbath service, and use their best endeavors to lead *all* to contribute, without delay, according to their ability.

If all would thus contribute, there could be no difficulty in the way of a continued, vigorous prosecution of this work, to which the Lord so obviously calls, and for which, in many fields, the prospects are most cheering. The present call is by no means beyond the *present* ability of the churches coöperating with the Board. *One cent per day, from each member of these churches, would furnish the Board more than twice as much as it is now expending.* Could not such a sum be raised?

It may encourage some to know that twice, certainly, in the past history of the Board, a sum fully as large as is now called for has been received from donations during the last four months of the financial year. But large donations were then made by many whose present financial condition will hardly permit them to do as they could do then. They will still, doubtless, feel it a privilege to do according to their means; but it is of great importance that the many in

the churches should not now trust to the liberality of the few. Unless a *general* effort shall now be made, there seems no prospect before the Board but that of a large and most embarrassing debt at the close of its present year. Friends of Christ, shall this be permitted?

WHAT THE PRESBYTERIANS HAVE DONE.

THE financial year of the Presbyterian Board of Foreign Missions closed on the 1st of May, and a summary of results presented in the "New York Evangelist" is most cheering. The year began with a heavy debt of \$128,000. By special efforts for the purpose, this debt has been reduced to the small remainder of \$4,499! The regular receipts, so far from having been reduced by these special contributions, were advanced to \$495,547.70; \$40,000 more than for the previous year. The whole amount contributed to the Board within the year was \$617,586.83. Of this, \$87,000 was received from the Woman's Boards.

"God loveth a cheerful giver"; and "the year has been one of widely diffused blessing and progress." "The whole number added to the mission churches was about 1,400, an increase of about 25 per cent. on the previous church-membership."

MISSIONS OF THE BOARD.

European Turkey Mission.

LIGHT BREAKING IN.

WRITING from Samokov, 300 miles west-northwest from Constantinople, on the 9th of January, Mr. Clark notices the close of the term in the theological seminary, and states that "fifteen of the students are now at work, in about half as many places, within three days' journey of Samokov." He refers to a condition of things among the people regarded as hopeful, thus:—

"Among the people of the nation changes are going on which promise a wide evangelical work. Earnest men among the Bulgarians increasingly feel that their church organization will not accomplish the good they had expected from it. Their Exarch manifests the same character as the Greek Patriarch, keeping the people in ignorance and subjection, so far as he can, and with his bishops holding them back, rather than leading them on to a higher degree of intelligence and truth. He has for-

bidden the use of the Bulgarian Scriptures in the churches, directing them to use only the Slavonic, at which very many of the people are strongly dissatisfied. From various directions we hear complaints from the Bulgarian leaders. The bishop of this place, when in Razloge, — the district in which Bansko is the largest town, — called for the collection of his dues in the village of Yakoruda. The leading men answered him: 'First we want you to instruct us by a sermon in the church,' which the bishop declined. 'Very well,' said the leaders, 'then no money will be collected.' 'Then I will send a government officer,' replied the bishop. 'Do so,' was their answer; 'it will be better for us'; intimating that they would then wholly withdraw from him to the Protestants.

"From another village a deputation was sent to him, to inquire what plans he had for the good of the people. They said to him, 'Until your previous visit we had a good school and the Sabbath was kept. Now we have gone far backwards.

If you do not come to help us, we do not wish you to come at all.' In another small village the bishop was received to the home of one of the head-men. As this man was lighting his cigarette to smoke in the presence of the bishop, an attendant of the latter began to upbraid him for showing such disrespect to his superior; but the man coolly claimed the right of smoking when and where he pleased in his own home, adding, that the bishop could leave if dissatisfied.

"These facts show a great change in the feelings of the people since they received their long-sought spiritual leader, about a year before. They expected one who would aid them in making real progress; they find themselves with a shepherd who only seeks the fleece.

"The bishop of Philippopolis is a man of more years and force of will, though not a man of more wisdom. When in Panagareshte, — where, in years past, there has been very decided persecution, — he called to him two of the Protestants, one of whom has been our bookseller, and upbraided them for leaving the church of their ancestors. They replied to him from the Bible, at which he indignantly answered, that he had been a bishop for thirty years, and that they, 'yesterday's children,' were not competent to teach him. He afterwards, to prove the correctness of his teachings, referred to the Bible as stating that the disciples of Christ prayed to his mother, and that Jesus gave to the centurion a handkerchief on which were the lineaments of his face. Our friend replied, 'Father bishop, it seems you have not read your Bible very well,' and his own attendants corrected his mistakes.

"A few days afterwards an earnest Christian woman of the place was called before him, at the home of one of the village head-men, that he might persuade her to leave the Protestants. She thought best to go, though she dreaded the interview; but she sought guidance only from Christ. For some time she discussed with him, referring to the Word of God for her authority; and at length she said, with great earnestness, 'Father bishop, my Testament tells me of a narrow way that leads to eternal life; won't

you tell me how to find the way?' The bishop had no answer to give. He simply clapped his hands, as a call for coffee to be brought in, and so the interview ended. The head-man at whose house the conversation took place was present, and was exceedingly surprised that a woman could so silence the bishop. He afterwards called her to his home and had a long private talk with her, in which she preached to him Christ.

"The Bulgarian party in Philippopolis are becoming weary of their bishop. One of their leading men recently complained that they received no benefit from him, though he was continually calling for money. Meantime the Bible and other religious works are being circulated and read; and cases of inquiry, in different places, show that the heaven is working, and seem to us indications of an early and wide evangelical work among this people, to which we are looking forward with confidence."

Mr. Page wrote from Samokov, February 21: "The church here is occupied to-day in examining candidates for admission. Four were examined this morning, and four remain to be examined this afternoon. All the cases, thus far, have been quite interesting. All but one make profession for the first time; one was received to the communion informally, before the church was formed. There is a very general waking up here, and all around us."

Western Turkey Mission.

PROGRESS AT YENIJA.

MANY readers will remember interesting letters from Dr. and Mrs. Schneider, published in 1872, respecting their labors in Yenija (or Yenijik), a village of some 6,000 inhabitants, about twenty miles east of Broosa. Writing from Broosa on the 7th of March last, Mr. Richardson reports a visit to that place, thus: —

"I have just made a visit to Yenija, the village at which Dr. and Mrs. Schneider spent considerable time previous to going to America. The building pur-

chased for chapel and school has been repaired, and is commodious and comfortable. One half of the entire expense having been raised by the people, Dr. S. secured the other half among personal friends in America. The audience on the Sabbath now numbers 160, including children. Pastor Serope, formerly of this city, is greatly encouraged by the increased attention, and by new accessions of thoroughly interested persons. The school, which now numbers 70, is doing not only a good work for the children, but is an efficient means of removing the prejudices of their parents, and opening avenues to their homes and their hearts. The friends at the neighboring village of Jerrakh, having provided a suitable house at their own expense, we sent them a man at the beginning of winter, who performs the double function of preacher and teacher. He has from 20 to 25 scholars, and about an equal number of hearers on the Sabbath. We hope a church may be formed soon, to embrace the friends in both these villages. It is hoped that by uniting together in this way, they may be able to pay the required portion of their pastor's salary."

NEW CHAPEL AT TALAS—SCHOOL.

Mr. Farnsworth wrote from Talas, near Cesarea, January 26:—

"Would you like to look into Talas a few moments this morning? I hope you have received the photograph of the town,¹ also the architect's plan of our chapel. You will be glad to know that it is not now a mere plan, but a fact accomplished,—a very fine building, an ornament to the town, and an honor to the cause which our Board represents,—evangelical Christianity. Both our friends and enemies now wonder at what has been accomplished, and we have a new illustration of the saying, 'Except the Lord build the house, they labor in vain that build it.' Those who are supposed to have been the prime movers in the opposition to our building have now fallen into the very pit that they digged for us. Failing in their opposition,—though, by strenuous efforts, they stirred up some Mohammedan bigotry to demand

the arrest of the work on our building,—and seeing what an ornament the modest little belfry attached to our building is, they undertook to build a similar one on one of their old churches; but after making some progress, such a storm of opposition was raised that the government finally stopped the work, and now, for many weeks, a very sharp lawsuit has been going on, supported on each side by great personal and pecuniary influence, and both parties are awaiting a decision from Constantinople, with great anxiety. The cause of the Greeks is just. They are simply brought in contact with that old Turkish fanaticism which was all-powerful fifty years ago, and is still strong enough, in many places, to make an earnest fight against religious toleration. The wonder is that our work should go on so smoothly, and then, before it was nearly done, our powerful neighbors should be compelled to fight this battle.

"We are not yet able to use the large audience-room on the upper floor, for it is not yet glazed. The large school-room, however, answers very well. Yesterday our congregation, worshipping there, must have been more than two hundred. The location of the school-house is just what we should wish for our own accommodation. Mrs. B. is exerting a very strong influence in the school. It is so near that she can run in any time. Every day she is in repeatedly, sometimes spending hours, at others only a few minutes. We have something more than fifty pupils, not very unequally divided between Greeks and Armenians. The labor of the teachers is much greater from the necessity of using different characters to accommodate different nationalities. Though the language is all one, namely, Turkish, the Armenians must have it in the Armenian character,—and the more advanced Greek pupils, also, must learn that character, as nearly all our Turkish books are printed with it; but it would never do for Greeks to abandon the alphabet of Homer and of the fathers of literature and science, though they have lost their language. Hence the Greek must be learned. The language of the government, and properly speaking, of the coun-

¹ See engraving in Herald for April last.

try, is Turkish, in the Arabic character, and many are anxious to study that. We have, also, scholars in the three languages, Turkish, Armenian, and Greek. We have two teachers, and eight boarders, besides the teachers.

"Rarely can you find, in this country, in school, a more mature company of girls than these. Three of them are members of the church, and on the week of prayer, three others expressed a purpose to begin a new life."

ADMISSIONS TO THE CHURCH.

"Yesterday was a very interesting day in Talas. We have no church here, but those who are believed to be renewed persons have been received to the church in Cesarea. Some time ago a committee was appointed to attend examinations here. Three lengthy sessions were held, twelve persons were examined, and eleven — of whom nine were females — were accepted; and yesterday, before a large congregation of Greeks and Armenians, they declared their faith, and, by solemn covenant, enrolled themselves as members of the evangelical church. One of them is a boy about 14 or 15 years old, a member of our school, a fine scholar, and every way a charming young man. We hope that here, without any expense to the Board, he will fit himself for Marsovan, and that he may become a messenger of salvation to those that sit in darkness. Another was a very ignorant elderly woman, but ignorant though she is, the simplicity of her faith and the earnestness of her love have already been, in the hands of God, the means of bringing several persons to our place of worship. Three of the women received are the Greeks alluded to in our last report as suffering very much persecution and abuse from their neighbors. They seem to be bright and shining lights in a very dark part of the town. One of them is blind. Formerly she was a very bitter enemy, but 'the eyes of her understanding' seem to have been opened, and she is now full of love and zeal."

GOOD NEWS FROM SIVAS.

Mr. Riggs, of Sivas, wrote to his sister in the United States, March 6: "You

have heard of the signs of progress which encourage us here. Five times as many persons have become Protestants within two years past as in all the twelve years preceding, and more than two thirds of these have come in within nine months past. The extinct church in this city will, we hope, soon be resuscitated, and on a better basis, I trust. Our sales of Bibles and other religious books during the winter, have been better than ever before. The three week-day prayer-meetings have been steadily full and well sustained, and the Sabbath services more largely attended than I have ever seen them before. A society among the young men is doing good service as a missionary society, and holds a weekly meeting for the discussion of practical religious topics, and for comparing notes on work done during the week."

Eastern Turkey Mission.

VISIT TO MOSUL—PAPAL INFLUENCE.

In November last Mr. Andrus, of Maradin, visited Mosul, in the hope of doing something to stimulate and encourage the Protestant community there, specially in the matter of schools. He found the people ready and anxious to have the schools, but feeling unable to do anything for their support. They had taken the position of independence, and thought they could bear no greater burden than was already upon them in providing for their pastor and the current expenses of the church. Two schools were started, however, and before he left, that for boys had some twelve pupils, and that for girls about twenty, with a prospect of increase in both. Respecting the efforts of Papists in that city, and the prospects of the little Protestant community, Mr. Andrus writes:—

"Mosul is now the pivotal point of the Papal Propaganda for all this region, and their strength has lately been increased by the arrival of six nuns. If my information be correct, there are now in Mosul six Papal missionaries and six nuns. They have the finest church edifice this side of Constantinople. They have five

schools, containing some 500 pupils. Upon these they spare no expense. They teach Arabic, Turkish, French, embroidery, knitting; and are profuse in awards, and the use of school-books without expense to the pupils. A large and well conducted press establishment proves a great auxiliary to their school organization.

"Under so large a shadow it is very difficult to work the institutions of the small Protestant community over to a self-supporting basis. The schools just established, in self-defense, will need outside aid for some time to come, owing to the feebleness of the community and the powerfully adverse influences of the Propagandists, and the Chaldean and Papal Syrian communities. We shall strive to bring these schools toward a self-supporting basis by rendering them superior in the range of studies and the mode of instruction. We cannot attempt embroidery and the *fine arts*, though with the mass of this people the 'bread and butter sciences' are the most taking.

"In the face of all the difficulties there is much to encourage. The fact that for fifteen years this little handful of a Protestant community—some eighty souls, all told—has *held its own*, and grown in knowledge and enlightenment, with but little missionary oversight, and amid the tremendous influences of the world, Islam, and the Papacy, in that gay and thoughtless city, is certainly a reason for thanksgiving and encouragement. Small as the community is, it has nevertheless been the breakwater that has kept the Jacobite church there from being wholly submerged by the swelling tide of Papal propagandism. This the Jacobites themselves confess, and it is among them that our efforts, both religious and educational, are most hopeful.

"The amount of Biblical knowledge possessed by the Mosul community, as it appeared from Sabbath to Sabbath in the noon lesson, conducted by the pastor, was a refreshing commentary on the faithfulness of those missionary brothers and sisters who toiled for them and now rest [in death] among them, and also a most hopeful guarantee of the future stability and progress of the work in that city. I

question whether there could be found any community at home in which Bible knowledge is more *general* among its members than it is in this community.

"Although the churches have given up the thought of sending out any more *missionaries* for Mosul, let them not cease to *pray* for that *little* people 'among the thousands of Israel.' There is yet a great work to be done in that city—Protestantism and Papacy contending for the souls of men within its walls, and for the possession of the villages that lie around it. Papacy has the start of us, but we will remember that the race is not to the swift, nor the battle to the strong; and that in God's time the little one shall become a thousand, and the small one a strong nation."

Mahratta Mission—Western India.

WHITENED FIELDS—WOMAN'S WORK.

WRITING from Satara, January 24, Mr. Winsor said: "We have recently returned from another tour in a part of our field, and the manner in which the people have heard the gospel is unprecedented. During this tour, as my eyes have looked on the throngs of patient, earnest, quiet, and respectful listeners, I have constantly been impressed with the words, 'Lift up your eyes and look on the fields; for they are white already to harvest.'

"My wife, too, has been greatly cheered in her part of the work, for she has had more free access to the women than has hitherto been known. After our preaching in any village, if I saw the opportunity, I would give notice that the 'Madam Sahib' would come and talk to the women of the place if they wished it, and they have said, We shall be glad to have her come; and according to appointment, she has gone and found them assembled, waiting and glad to receive her. You may hear more of this from her. It would take much time to relate the many and deeply interesting incidents of the journey."

In his report for 1873, Pastor Modak, of Ahmednuggur, states: "The wives of the missionaries here take active part in

the work of religious instruction; and it is owing to their efforts that so many native women are brought into the church, and are afterwards so well instructed in religious truth. Without neglecting their household duties, they somehow *make time* for this work, and devote themselves to the instruction of the native women and girls, as their husbands to preaching among the men. This is matter of great joy, and the Lord will surely reward them for this service."

CONVERTS—INQUIRERS—THE MAGIC LANTERN.

Mr. Fairbank wrote on the 14th of February, from Amrapur: "We have been encamped here, 34 miles northeast from Ahmednuggur, for several days. It is a good center for our work. Four men from the Mahars of this village were received to the Dedgav church in January, and their wives, with others, have asked to be received. Two or three of the Mahars of Sakegaw, three miles south from here, two interesting and influential young men of Shavgaw, six miles northeast, and two men of Malegaw, four miles northwest, have expressed their wishes, most of them publicly, to profess Christ in whom they believe. The Mahars in all the villages around are very desirous to hear the truth as it is in Christ, and we find very attentive audiences among them. I have had exceedingly interesting meetings in the evening for five successive days, with about fifty hearers in the Mahār chandā (rest-house) here. They are poor, and are away during the day at work, doing anything they can find to do, by which they may earn a few pice, or some grain for food.

"The evenings are now dark, and we have used three of them for instructing large audiences in three villages with the help of the magic lantern. I have a series of pictures on the story of the Prodigal Son, and a series on the history of Joseph, besides several individual pictures to illustrate Scriptural stories and parables. These, with eidotropes, chromatropes, pictures of birds, beasts, fishes, etc., are very attractive to the people. The residents of this village are four fifths Mohammedans, and it is hard to get

a street audience of twenty-five and keep it for a quarter of an hour; but more than six hundred sat for an hour and a quarter, with decorum and silent attention, while I discoursed of natural theology, temperance, true morality, and the Christian truths that cluster around the story of the Prodigal Son."

ITEMS FROM REPORT.

Reporting "Ahmednuggur, and the Southern and Western Districts," for 1873, Mr. Bissell states: "The number of additions to the churches of the mission is 116; the net gain in membership for the year, 78; the present number of members, 707. The amount contributed by the churches, for the support of their pastors, and other religious purposes, is 1,974 rupees" (\$987). There were six pupils in the theological class at Ahmednuggur. At the close of the term, three of them were licensed to preach the gospel, "by the assembly of pastors and delegates of the churches." These have been stationed at three important centers,—one as pastor at Sholapoor,—two others, though not now coming forward for licensure, are actively engaged in evangelistic labors, but the sixth ended his course of study under a cloud of suspicion as to his moral character. Seven of the eighty pupils in the girls' school were received to the church within the year.

CONTRASTS, BY A NATIVE PASTOR.

Pastor Modak, of Ahmednuggur, reporting to the mission for the year 1873, says:—

"At the close of 1872, I enjoyed the great privilege of attending the Missionary Conference at Allahabad, as a delegate from this mission. Thirty-eight years before I visited the same place as a Hindoo, in company with my father, to obtain merit by the ceremonies there performed. Now I came again, a Christian minister, and a witness that there is no merit in bathing in the Ganges and other sacred rivers; but that salvation is only by faith in Jesus Christ crucified. I came to meet, at that place of pilgrimage, other ministers of Christ, to consult with them for the extension of his kingdom, and receive new light as to the way in which it

may be extended. Most wonderful and impressive to my heart seemed the providence of God, which had brought me there again so changed.

"After the conference, I went on to the northeast and visited Bithoor, where, forty years before, as a child, I played with 'Náná Sáheb.' In the mutiny of 1857, he cruelly and treacherously slaughtered, at Cawnpoor, a company of defenseless Europeans, not men only, but helpless women and innocent children. Seeing the memorial-garden and pillar at that place, brought before me as it were the picture of Náná Sáheb and his deeds. And again I thought, how wonderful, that of us who were playmates in boyhood, one should have perpetrated such cruel deeds, and the other should weep over the memorials of his cruelty! Further on, at Lucknow, Delhi, Agra, Lodiana, and other places, many Christians lost their lives as witnesses for Christ. But their blood seems to have been like a useful fertilizer applied to the soil of men's hearts; and it made ready for cultivation and fruitfulness the garden of the church. Seeing how the missions in those provinces have prospered since that time, I found cause for praise, and the sorrow of Cawnpoor was in a measure compensated. O God, how marvelous are thy purposes, and thy providential ways of fulfilling them!

"I am very thankful to the mission for allowing me to make this visit to Northern India. I have derived much useful knowledge and instruction from it. By means of the railway, I went further than a year's travel would have taken me before, and yet, in six weeks, returned to my duties at Ahmednuggur."

"HIGH CHURCH" AGGRESSIONS.

"*Many friends wish to know.*" This is Mr. Bissell's statement, when, in his report for 1873, he introduces a matter of which it is very unpleasant to speak, and makes statements which the editor has long hesitated to spread out before the readers of the *Missionary Herald*. It is sad when those who should be helpers hinder the work of Christ; when missionaries and missionary societies utterly disregard established principles of

missionary courtesy, not to say of common honesty, in efforts to build up simply their own church and denomination, no matter at what cost to other churches or to the cause of "pure" religion; for this purpose, passing by wide unoccupied fields, that they may reap where others have sown, and gather their ripening harvests. Other missionaries probably feel, also, and rightly, that "friends wish to know their trials and difficulties"; and it may be best to present here some of the statements which have been made on the subject referred to. Mr. Bissell writes:—

"In our last report, reference was made to the course of Bishop Douglas, in sending agents of the S. P. G. [Society for the Propagation of the Gospel, English 'High Church'] into the Ahmednuggur districts. We have no wish to dwell upon the topic this year. The whole evangelical Christian world is protesting against such intrusions, and hence there is the less need of our saying much now. But there are many friends of our mission, who sympathize with and help us in our work, and who wish to know the trials and difficulties we meet, as well as our joys and successes, and it is due to them that we make a brief statement on this as well as other matters affecting the progress of our work.

"If missionaries of another Society were to be sent here, they might have occupied those parts of the district in which there had been less labor by us; and where few of our agents were located. There would thus have been less danger of unpleasant interference with each other. But no such courtesy is extended to us. On the contrary, the efforts of the S. P. G. are pushed just in the direction where most of our churches and laborers are located. In adjacent villages, and sometimes in the same village where we have had a church and teacher for years, their agents are stationed. The motive for such a course is too transparent to need suggesting.

"The missionary of that Society residing here, in some instances at least, has refused to receive those who were excommunicated from our churches; admitting that it would be subversive of church discipline. Bishop Douglas, how-

ever, has no such scruples. At his recent visit to Ahmednuggur, he showed us the repeated discourtesy of receiving to confirmation and communion those under excommunication from our churches. We are not disturbed at being thus ignored; if we are a church of Christ, the disrespect is to Him as well as to us, and he will know how to deal with it; but the spiritual injury to those who are thus received, and to the cause of Christ, which suffers through unworthy members, is incalculable.

"The report of the S. P. G. speaks of the large number of baptisms by their missionary in this district the past year. As this is the first year of his residence here, it will be evident, on a moment's reflection, whence these persons came. When baptism is substituted for regeneration, and ritualism for religion, it is not hard to find candidates to be baptized. There are thousands around us who believe Christianity to be true, and want the salvation it offers; but they are not ready to give up sin, and come under the restraints of a holy life. To such men it is no doubt pleasant to learn that they can come into the church through a prescribed ritual, without any radical change in their manner of life. We shall not run a race with any one in regard to the number of baptisms. Our aim is to bring into the church of Christ only those who give evidence of faith in him and a renewed heart. If the unregenerate and worldly are received, they will inevitably drag the church down to their low standard of morality and spirituality. The more such men are brought into a church the weaker it becomes. Better is Gideon with his three hundred approved men, than with ten thousand whom the Lord rejects.

"We sometimes wonder what exposition of the golden rule those who justify such intrusions make for themselves. Are there no rights in this world but those of property? Does our Master guard, by all the sanctions of civil law, the right of the husbandman to the harvest for which he has labored, and does he look upon the labors of his servants in his spiritual vineyard as giving them no right to the fruits of their toil? We have not so

learned Christ.' These rights are as sacred in his sight as his love for his people is fervent. A wrong persisted in does not in time become right; and protests disregarded are not therefore nullified. Every work in the end will develop the legitimate fruits of the principles by which it is carried on. To build up a true church of Christ, and at the same time ignore his own law of brotherly love, is impossible. We leave the results of this intrusion with Him who is 'faithful and true.'"

Mr. Fairbank wrote on the 30th of November last, while on a tour in the Ahmednuggur Districts, mentioning the baptism at Wāmbori of a man (Jiwaba) and his wife, and on the 3d of December added: "Mr. —, the catechist of the Society for the Propagation of the Gospel, now stationed here, came to me and complained of my having interfered with their operations, for Jiwaba was one of his catechumens! I answered by asking him how he could have received him to his class of catechumens, as he had been examined for admission to our church before that class was formed—and before he (the catechist) came to Wāmbori, and had been for years under our instruction. I must own to some astonishment at the charge of interference with their classes, when they have tried to bring into these classes not only those who were known to be inquirers, expecting to join our churches, but also the members of our churches; and in many cases have succeeded in these efforts."

On the 25th of December he wrote again: "Our teacher, who was at Wāmbori, came to me yesterday, and reported the doings of the S. P. G. at Wāmbori, a week after we left. The missionary came and baptized fourteen, gave them a fine dinner, etc. One of them is Khandoba, an older brother of Sonāji, whom the Union licensed in October, and who is stationed at Barsi. Sonāji labored with and prayed for his brother, and three months ago was very anxious that I should go to Wāmbori and give an opportunity for him to be admitted to the church. On going there, recently, I looked the man up and had a faithful talk with him, but found that since Sonāji went

away he had married a young wife, his old wife (and her children and grandchildren) still living with him. We saw the young wife, so I gave him up. The two wives were there when K. was baptized by Mr. —. Yet they say that they do not receive persons with two wives, 'the one last married must be put away.' Mr. — has shown that he has two sides, and these things are thick with thorns for us. Unscrupulous, requiring [of candidates] only to commit the Lord's Prayer and the Ten Commandments, offering worldly inducements, trying to decoy our church-members and mission agents, giving salaries double, in some cases, to what we should give or did give the same men, the S. P. G. is our great hindrance in bringing our churches up to the state of self-support and spirituality we desire, and that they are gradually tending to."

Madura Mission — Southern India.

THE FORTIETH YEAR.

THE report from this mission, for 1873, gives the present number of churches as 31, with 16 native pastors, and 1,633 members in good standing. 125 members were added by profession during the year; 21 died, 3 were excommunicated, and 18 suspended. There are 142 "village congregations," with which are connected 7,393 persons; a gain of 334 within the year. Beside the 16 pastors, 105 native "catechists," or preachers, are employed in evangelistic work. Itinerating labors within the year have extended to 45 encampments, 42 days of labor by missionaries and 954 days by helpers; 862 villages were visited, 54,867 hearers addressed, 119 Bibles, 135 Testaments, 2,621 Tracts, and 4,080 other books distributed, by sale and otherwise. For those sold, 785 rupees (\$392.50) were received. Not far from 4,000 rupees (\$2,000) were raised by the churches and congregations for various purposes. The report states: "Regarding 1834 as the first year of labor in this mission (for Father Spaulding came in the middle of the year, introducing, and leaving behind, the brethren Hoi-sington and Todd), we are now called to

report the work of the fortieth year of the mission's history. Well may we exclaim, 'WHAT HATH GOD WROUGHT!' when we compare things as they were forty years ago with the present—with the churches and pastors and schools and institutions of learning, with the number of nominal Christians and the large body of communicants. Especially is this exclamation right and proper when we call to mind the saying of the devoted Henry Martyn: 'Truly if ever I see a Hindoo a real believer in Jesus, I shall see something more nearly approaching to the resurrection of a dead body than anything I have yet seen'; and if we also recollect the vivid description, by Macaulay, of the people of Bengal, which applies far too much to the Hindoos generally, namely: 'Courage, independence, veracity, are qualities to which their constitution and their situation are equally unfavorable. Large promises, smooth excuses, elaborate tissues of circumstantial falsehood, chicanery, perjury, forgery, are the weapons, offensive and defensive, of the people of the lower Ganges.'

"Seeing the changes God has wrought in these forty years, by his blessing on continued labors, we are encouraged to go forward, hopefully, trustfully, waiting and expecting the salvation of the whole District."

North China Mission.

SEARCHING FOR A WAY OF SALVATION.

THE following very remarkable case is reported by Mr. Pierson, in a letter to his sister, dated at the new station, Pao-ting-fu, January 20, 1874:—

"On the last of December, I was permitted to baptize two men at Tang Fêng. On January 11th, I gathered three more from this whitening harvest. One was from Tang Fêng, and two from a place some two hundred miles south of here. The latter had left their home five weeks before, and carrying burdens to avoid suspicion or detention, they had 'gone forth searching for a way whereby they might be saved.' These were their words. They had known nothing of Christianity, but felt oppressed by a sense of sin and need.

"After traveling about four hundred miles, they fell in with our helper Kno, who was on his return from Peking. They met at an inn, ten miles north of here, and heard the *glad tidings* from his lips that evening, as he opened his pack of books and offered them to the travelers. They asked to accompany him as he traveled the next day, and all the way they inquired and talked about salvation through Christ, and received the truth joyfully. They could not remain here more than a week, for they had promised their families that if they *ever* came back to them it would be within two months. The four converts with me thought it wise to baptize them, though the time was so short, and I felt so too. One can read some, the other scarcely at all. Such a *happy* face as the latter wore I have never seen a Chinaman wear before! Could I ask for joy of a richer kind than this that a merciful and tender Father is giving me? Plead with God for his continuous blessing on my unworthy labors. It seems to me, as it has for some weeks past, that I was never less worthy of this commission than now.

"As the two left me, on Wednesday last, a source of great joy to them was that, having gone forth from their homes with a feeling that if successful in their search they would never, perhaps, return, *now* they were going with success, and with God's own commission, to those they loved best on earth! Was it not, in this light, also true of each, 'He was dead and is alive again, and was lost and is found.'"

MOHAMMEDAN REBELLION SUPPRESSED.

In his "occasional notes," under date December 17, Mr. Blodget writes: "The announcement was made yesterday, in the 'Peking Gazette,' of a great victory at Su-cheu, in Kansu, by which the power of the Mohammedan rebels in that remote province has been finally broken and destroyed. For ten years they have set at defiance the authority of the central government, and for ten years, through successive victories and defeats, the slow but determined effort of the government has been to crush the rebellion and reestablish the supremacy of the central power.

It has succeeded. As the T'ai Ping rebellion, after protracted efforts and revolting scenes of bloodshed and devastation was finally extinguished, so have the Mohammedan rebellions in the southwest and in the northwest of China, at last been crushed, and the many myriads of the Chinese throughout the eighteen provinces of the Empire are now at peace. What an opportunity is here presented for the activities of the Christian church! One people, one language; the Bible and religious tracts already prepared; toleration for Christianity granted; a beginning of the work of evangelization made at various points, from Kalgan, on the great wall, to Canton, in the south!

"If pilgrimages to France, and to Rome, and to the cities in which were of old the seven churches of Asia, savor of superstition and idolatry, surely to preach the gospel in this age throughout China, and to use all self-denial and vigorous effort, and to incur all danger and hardship in doing it, is the reasonable service of the Protestant church.

"Something is doing in this line of effort. Young men are nobly carrying forward the standard into the regions beyond. Not many years ago, several open ports in China were not occupied. Now, in addition to the occupation of all of these (unless perhaps we except one or two places in the island of Formosa), there are, by the best estimate we can form, one hundred and four Protestant missionaries, men and women, living away from the open ports and from European society, engaged in missionary work."

THE WEEK OF PRAYER.

Mr. Chapin wrote from Tung-cho, January 5th: "This is the week of prayer. The cloud of incense goes up from every quarter of the globe, an acceptable offering, I trust. It gives us courage and hope to remember that we share in the affections and intercessions of the whole church. Shall we share in the promised blessing? The meetings here have opened pleasantly, though with no marked tokens of the Spirit's presence. We are trying to wait *upon* God and *for* God.

"Our new chapel continues to draw large audiences. It will be a great help

in our work. Yet no one seems to be anxiously seeking to know the way of life.

"The old students of the Training-school are doing well. One or two of the new and untried ones have left us. Two pupils in the boys' school are in an interesting state of mind. We hope they are being led by God's Spirit.

"Our church-members have just taken a new start in the matter of benevolence. They had been gradually getting lax, but we have made a strenuous effort to bring them up to the old standard, and with pretty good success. So we have a few things to encourage."

Japan Mission.

"BEHOLD, HE PRAYETH."

MR. DAVIS wrote from Kobe, February 17th: "Last Sabbath we had, in Osaka, a congregation of forty Japanese; all the room would hold. After talking an hour, I called upon a young Japanese, a member of the church in Yedo, who is now teaching in Osaka, to offer prayer, and when he closed, one of the prominent physicians in the city broke forth into one of the most earnest, touching prayers I ever heard.

"Four men remained after service, with the Yedo Christian, and said they wanted to profess before the world that they were servants of Christ. We talked together two hours, when, during a season of prayer, three of them prayed, voluntarily. Three of these men are physicians and one is a druggist. All are men in middle life and of great influence."

FIELDS OPEN FOR, AND OPENED BY, MEDICAL WORK.

In the letter above quoted, Mr. Davis refers to the opening in Japan for eminent usefulness by missionary physicians of the right character, thus:—

"I wish to speak briefly of the great work Dr. Berry is accomplishing, and to urge that, if possible, more physicians, who have the *art* as well as the theory of curing men, be sent to Japan. Such men can now go anywhere in the empire,

and can, if they are earnest Christians, exert an influence in favor of Christianity such as no one else can exert. Dr. B.'s influence is a great help to us in many ways. If one, two, or three others like him, regular, skillful physicians, could be secured and sent out, I feel that a great and open door of influence could be entered."

Mr. Taylor wrote from Kobe, at some length, on the same subject, February 28th. Space can be taken here for but a few paragraphs of his letter. He states: "The district west of here, along the north shore of the inland sea, is very thickly populated. There are several large cities and numerous small villages. The prejudice against Christianity in this district is very strong, and the opposition to its introduction into the country bitter. As the Japanese very much desire the introduction of modern science into the country, and especially as the native physicians are anxious to avail themselves of any opportunity to see and learn European methods of medical practice, Dr. Berry thought it wise to test the efficacy of medical science in breaking down their opposition to Christianity, overcoming their prejudices, and thus making a way for the introduction of the gospel to these people."

He then mentions visits to different places by Dr. B., and himself in some cases, and says: "The result of Dr. Berry's first tour to Akashi and Kakogawa was the organization of a plan to build three native hospitals, one at Akashi, one at Kakogawa, and one at Himeji. Two thousand five hundred dollars were soon subscribed for this purpose. The Governor of this Ken was absent at Yedo when these measures were taken. Upon his return, permission being asked of him to go on and build these hospitals, he said, 'Why, this must proceed from Christian influence. It cannot be allowed.' And he put a stop to it. He was very ready to ascribe the good work, and what he acknowledged to be a good work, to the proper source, but unwilling to let it go on. The physicians say these difficulties will soon be removed, and they will have the hospitals. Even now, I understand,

permission has been granted. These are to be charity hospitals, where the sick poor are to receive treatment. This is a new thing in Japan; but they see it is a good thing, and they lay hold of it with alacrity. Thus they are being taught to take care of their own poor.

"All this is done by the Japanese themselves, as the result of the light and influence brought to them through medical work; thus preparing the way for the introduction of the gospel."

Dr. Berry wrote himself, February 18: "Our efforts in Shikama Ken, where I have made two tours (the last one accompanied by Dr. Taylor), are highly encouraging. The plan of requiring that the medicines dispensed to the sick poor be paid for by the wealthy is working admirably. Besides paying for all the medicines prescribed during each trip (amounting, the last time, to about \$50), they have raised \$2,500 for three charitable hospitals, which we hope to have under full headway within six weeks. It is easy to see what the influence of such a course will be upon the question of self-support among the churches, which, from present indications, will soon concern us. So thoroughly am I convinced of the pernicious influence which the use of *foreign* funds will have upon this important question, that I have felt it my duty to refuse offered gifts from resident foreigners, in behalf of the sick poor of certain stations in our field of work."

SABBATH-SCHOOL AT KÖBE.

Dr. Berry also says: "I ought to say something about our Sabbath-school, in which, I am sure, you cannot but be deeply interested. We opened it in our chapel on the main street, on the 7th of December, with the encouraging attendance of forty-one scholars. We have a good staff of teachers, namely, Mrs. Greene, Mrs. Davis, Miss Dudley, Mrs. Berry, and four Japanese gentlemen. With such a staff, the duties of superintendent, which fall to me, are very much lightened. For the first few Sabbaths the scholars were irregular in their attendance, though the number was kept up by curious visitors. Directly, how-

ever, the interest seemed to increase, when the attendance became regular and the pupils studious. The scholars are of all ages, from five to fifty years; and embrace those from the higher as well as from the lower walks in life. Last Sabbath the attendance numbered forty-three. I am told that this is the first Sabbath-school conducted in the Japanese language in the Empire; certainly I know of no other. Our greatest want now is suitable reading matter, of sufficient variety, for the scholars. My native teacher, Mr. Maida, who, with some assistance, is able to translate very accurately, is now at work on the pamphlet—'Salvation in Jesus.'"

Micronesia Mission.

A NEW OUT-STATION—PLEASANT NEWS FROM EBON.

BRIEF letters have been received from Mr. Bingham, of Apaiang, and Messrs. Snow and Whitney, of Ebon, sent by sailing vessels. Mr. Bingham, and others with him, leaving Honolulu in the *Morning Star*, June 9, 1873, had visited various islands of the Gilbert group, occupied, some by Samoan and some by Hawaiian missionaries. They visited, also, Apemama, with the hope that perhaps a door might be opened to them there. That island, and two others, Ananuka and Kuria, recognize the rule of Baiteke, whose name is "among the most famous in all the group," and for the last twenty years he has allowed no foreigner to reside on either of these islands. "It was with no little emotion," Mr. Bingham writes, "that I stated to him and his son Binoka what our desires were; and great was our joy when they gave consent for us to land on Apemama either an American, Hawaiian, or Gilbert Island teacher." "When Binoka was asked if we might put teachers upon Kuria and Ananuka, after we should have furnished them one, he refused, saying the inhabitants of these islands might come to Apemama to be taught." A few weeks afterwards a Gilbert Island teacher and his wife were placed on Apemama.

The *Morning Star* left Apaiang October 8, to go first to Butaritari and Mille, and then west.

Mr. Whitney wrote from Ebon September 12, and Mr. Snow the next day; of course before the arrival of the *Morning Star* at that Island. They speak pleasantly of their work. Mr. Whitney says:—

"Since January there has been a very interesting state of things with us, spiritually. One after another of the young men in our school have been brought in. In some parts of the island the work has seemed to embrace the children, many boys and girls have expressed a desire to lead a life devoted to Jesus, and some give good evidence of a change of heart. But the work has been by no means confined to the young. We have a meeting on Friday, monthly, for those who are inquirers, and it is interesting to see the young and old come together on that day, sometimes to the number of a hundred and more.

"Our school is very interesting, and the students are taking hold with more than ordinary zeal. We also have schools on various parts of the Island, five in all, taught by native teachers. Two of them have been in operation but a short time, owing to the difficulty of getting suitable teachers. They are all doing well now except one, which we have been trying to make an intermediate school. The scholars who ought to attend do not come, for various reasons; one I fear is that almost disease in these latitudes, laziness. On the whole, we are much cheered in our work."

More recent letters announce the return of the *Morning Star* to Ponape, from a successful trip to Western Micronesia. Three Ponapean teachers were left upon two islands under most favorable auspices,— "the people adopting them, and undertaking to provide all food and neat dwellings for them, without pay."

Mission to Austria.

ENCOURAGEMENT AT PRAGUE—THE PRIESTS AND INFIDELITY.

MR. CLARK wrote from Prague, February 26, when he was about to start for Innsbruck, in the Tyrol:—

"The Master is certainly smiling upon the public and the private efforts to bring the gospel home to the hearts of the people here. The Bohemian service has now an average attendance of about one hundred and fifty, and a large proportion of them come to hear the *gospel*. They listen with marked attention, and it seems very evident that the Spirit of God is striving with men. The Sabbath-school is prospering every week, meeting with no hindrances as yet, though they may come, through priestly influence, at any time. Our German teacher is apparently a changed man, and we trust he is now a true follower of Christ.

"It is impossible to estimate the baneful influence of the priests; they are sending young people into infidelity at a fearful rate. A young merchant, Roman Catholic, remarked some weeks ago: 'When I first came to Prague I went to church quite regularly, but now I never enter a church. I believe *nothing* (garnichts), and the priests are responsible for my unbelief. I have traveled much in Bohemia and Moravia, and have frequently seen them playing cards until after midnight, and then going home in a state of intoxication. Knowing how they live, and that they themselves are unbelievers, is it strange that I believe in no future, and that I deny the immortality of the soul and the inspiration of the Bible.' He consented to reconsider the subject, and is reading something appropriate to his case. We feel like asking special prayer for this young man, and for the thousands here who hold the same views.

"The following fact with reference to a Catholic student, half through the Upper Gymnasium, is to us of no little interest. A few months ago, when he came to Prague, he was a decided skeptic. Boarding in the family of the man who cares for our chapel, he has been led, through the blessing of God upon this humble man's efforts, from unbelief to sincere faith in Christ. The great desire of his heart now, he says, is to study for the ministry, and to preach the *pure gospel* to his people. He is equally at home in the Bohemian and the German languages, is ready to assist in the Sunday-school, or wherever he can be of ser-

vice to the truth. In reply to the question — 'How many of the hundreds of Prague students are not skeptical?' he replied, 'Not even ten.' 'How many of the priests here are believing men?' 'Not one.'

"Books of the Tract Society are read with eagerness. One mother became so absorbed in 'Pilgrim's Progress' that she quite forgot all preparation for dinner. During the past six months we have disposed (by sale) of quite a large number of books, especially Bibles and Testaments. Many tracts, and over a thousand gospel portions, have been judiciously used. The work in Christian literature here is very inviting, and may be very widely and usefully extended.

"It is more and more apparent that the people are losing confidence in the priests. In fact there is a general distrust of everybody. They will of course distrust us until they are satisfied we are striving to live only for Christ. Pleasant assurances of confidence have recently been given, and some have desired, with marked earnestness, to be directed in the path of true wisdom. Bohemia is a very inviting field, and it would be pleasant to remain and labor here, but the Master plainly points to the Tyrol."

Northern Mexico.

ADDITIONS — EVANGELISTIC LABORS.

MR. BEVERIDGE wrote from Monterey, March 3, that on the previous week four persons were baptized in a new place of effort, "La Cotorra," who would probably form the nucleus of a new church there. On the Sabbath, March 1, eight new members were received at Monterey, five of whom were from one family, living three or four miles from the city.

Mr. Herrick wrote on the same day (March 3): "We had a service last Sabbath which deserves special mention. Eight persons united, on profession of their faith. The preliminary examination was most satisfactory. It was public, and tears filled the eyes not only of the candidates, but of those in the audience, as the simple, heartfelt answers were returned to the questions of the

officers of the church. Deep and fervent were the responses to the articles of faith. One of the candidates had invited a number of his Romish friends and acquaintances to be present; some were present, and seemed impressed by the scene. I had an interesting conversation with the father of the family received. He expressed regret that the services were not more public. 'I wish they were held on the public plaza,' said he, 'that everybody might witness them.' It was a soul-stirring scene, and one that cannot but encourage and animate Mr. Beveridge in his work, as it certainly did me. Brigado Sepulveda, a native preacher, has just returned from Montemorelos and vicinity. He received four, baptizing them.

"Our English service has rather dwindled, so much so, indeed, that I think of giving it up for the present.

"Three of our members, men who make crockery in the city and sell it in the State, have recently returned from one of their trips. They went in directions where we have no churches, into some small towns and among the haciendas, selling their wares in the daytime, and at night collecting little bands to read the Scriptures and pray. In Pescaria, one had an encounter with a priest, who came off but second best; yet these are simple men, who but a few months since were imbued with all the errors of Romanism, and have been made thus efficient through their devout perusal of the Scriptures and habitual communion with the Unseen One. Such laborers can reach persons who would turn a deaf ear to us; and this is one of the ways in which the good seed is being scattered in this needy portion of the vast field.

"The work of tract and Bible distribution is not pushed very vigorously here. The obstacles are many. The priests warn the people against the Bible, telling them that to touch our Bible is a mortal sin, to read it, a sin which brings excommunication. They tell the faithful to look carefully at the title-page of every book or pamphlet offered them, and if Nueva York is to be seen on it, on no account to receive it. The other day, one who attends our gatherings was reading the Bible before a bigoted Catholic mother

and her daughter, who had called at his house. The daughter approved of verse after verse, as did the mother, until, glancing at the title-page, she beheld the prohibited words, New York. 'Ave Maria Santissima! It is a Protestant book,' she cried, and left the house, refusing to let her children return to it. If it is so difficult to reach the few who can read, how much more difficult is it to get any hold upon the thousands who cannot read."

On the 12th of March he wrote again: "I began my trips to the outside churches last week, going to Mezquital, our nearest station, on Saturday, with Brigado Sepulveda. It is a small place, about eleven miles to the north, but there is much to encourage there. It is a significant fact, and one that shows the way the tide is setting in many of these villages, that the Catholic priest visited this same place eight days previous, going from house to house, stirring up the faithful, and appointing a place and time for confession. Yet when the hour arrived no one came, and he left the village not having accomplished anything.

"The Protestant missionaries came a week after. We had eight or ten out in the morning to study the Bible, twenty-six in the afternoon, and about thirty in the evening. They seemed to enjoy the services much, and urged us to come as often as possible. I, of course, could do nothing in the public service except read a chapter and give out the hymns. Don Brigado did the preaching."

Western Mexico.

THE facts in regard to the murder of Mr. Stephens, at Ahualulco, were pretty fully given in the Missionary Herald for May; but the Christian public will desire to see what is said of the case by his colleague, Mr. Watkins. No letters had been received from him of a later date than February 7, when the May Herald went to press. Since that time two letters have come from Guadalajara, one dated February 24, six days before the murder, the other March 13. It will be proper to give here, as introductory, a single para-

graph from the first of these letters, with reference to the condition and prospects of the mission work. Mr. Watkins wrote (February 24):—

"The clergy continue to work in every way possible to hinder our cause. They have now large meetings to give Bible instruction, as they say. These meetings they have started to quench the thirst of the people for the Sacred Word, and they have succeeded in doing this, to some extent, by giving them to drink out of the cisterns of Rome, in the name of the living waters found in God's Word. But the work is going on still, and we have good men here and there doing what they can for the Master. In Tepic, a member of our congregation in Guadalajara has been working faithfully for several months, and has accomplished a great deal. There are several good workers laboring at other points, preparing the way for the pure gospel.

"In Ahualulco, where Mr. Stephens and Gallegos are laboring, there is a regular 'reunion' of about sixty or more. I visited, a few weeks ago, Tlojamulco, about twenty miles from Guadalajara, and had the only night that I was there, from 70 to 80 in my congregation. In another place, three or four miles from Guadalajara, I preach once a week. In the last reunion, there were about one hundred present. The need of a larger place of worship is a great obstacle in the way of our work in the city. No more than 60 or 65 can sit comfortably in the room we now occupy."

On the 13th of March he wrote:—

"It becomes our painful duty to inform you more particularly of the untimely and cruel death of our beloved brother Mr. Stephens. He left Guadalajara December 2, 1873, to station himself in Ahualulco, a town about sixty miles from here. The inducements that led him to go there were many, Ahualulco being one of the most liberal towns in the State of Jalisco, and also a center from which many other towns of some importance could be reached; and above all, the brethren there, some of whom had read the Bible for years, urgently invited him to come and instruct them in the Christian doctrines.

"For three months he labored with success far beyond our most sanguine expectations, winning many souls to the truth as it is in Jesus. He had gained, through his labor of love, the favor of the majority of the people of Ahualulco. This grand success infuriated the cura, and the day before Mr. Stephens' death he preached a most exciting sermon to the numerous Indians who had gathered there, from the various ranchos and pueblos near by, in which he said, "*It is necessary to cut down, even to the roots, the tree that bears bad fruit. You may interpret these words as you please.*" And on March 2, at one o'clock in the morning, a mob of over two hundred men, armed with muskets, axes, clubs, and swords, approached the house where Mr. Stephens lived, crying, 'Long live the religion. Long live the Señor Cura. Death to the Protestants.'

"The house which dear Stephens occupied was fronting the public plaza, and on the opposite side of the plaza were a few soldiers, acting as guard to the prison and to the town, from whom he expected protection. But we have learned that these soldiers, instead of giving him protection, aided the enemy to carry out their evil design of murder and robbery. As soon as Mr. Stephens and the two brethren that were with him saw that the mob was fast breaking down the front door, they entered an open square, which was in the center of the house. From this square, Mr. Stephens and Andres, one of the brethren, made their way into the back yard, seeking there a place of shelter. Here they separated, Mr. Stephens taking a pair of stairs that led to a hay loft, and Andres making his escape by climbing over the wall of the back yard and letting himself down among the ruins of an old house, from which he made his way, unseen by the mob, to the mountains.

"Mr. Stephens had been in the hay-loft but a few moments when the furious throng entered, and he, seeing in the crowd the soldiers alluded to, ran to meet them, thinking they had come to his help; and when he cried out, 'Protect me! Protect me!' they replied, 'They come!

They come!' and at the same time soldiers and others discharged their muskets and other fire-arms on our beloved brother, killing him instantly. One shot entered his eye, and several his breast, and as soon as the villains reached him they used their swords, cutting his head literally to pieces, and taking the brains out, it is said, with sticks.

"Nor was it enough for these ferocious assassins to take his life away so inhumanly, and commit such barbarities on the dead body, but they afterwards robbed his body of every article he had on and the house of everything he had in it. They took all his books and burned them in the public plaza. The small English Bible that was in the dear martyr's hand when he died, shared the same fate. And, lest the awful crime should fail to prove the utmost barbarity, they entered the church and announced the deed well done by *ringing twice a merry peal of bells.*

"We are left to weep and mourn the loss of one so dearly beloved, but his tears have been all wiped away. Stephens, the protomartyr from among us, doubtless, ere this, has been welcomed by Stephen the protomartyr from among the disciples of old, into the company of those who have laid down their lives for Christ's sake, and our brother now, with them, wears his crown in glory, the crown that belongeth to the martyr, a 'crown that fadeth not away.'

"It was an absolute impossibility to bring the body to Guadalupe, on account of the great heat and the insecurity of the roads, so it was secretly buried Monday night, by five of the brethren, in a place only known to them.

"The Governor sent three hundred soldiers to Ahualulco on Monday, the day that the deed was committed, and they are there still, as from thirty to forty men who were in the mob, together with the Cura, are being tried. The Cura's life will probably be saved, notwithstanding that he is virtually the author of the crime. The plan was, it is believed, to assassinate me at the same time. The man appointed to take my life came to the house Sunday, March 1st. I sus-

pected him and took special precautions, so he failed to carry out his evil designs.

"We are at present in great danger. It is said, that the priests have at their disposal the bands of thieves and robbers that now infest the roads. These bands number from one hundred to five hundred men, and are doing all in their power to bring about a revolution. The authorities have placed a policeman in our house and another on the outside, as special watch. The priests are intent on killing us, and our Heavenly Father only knows what may occur to us before this letter reaches you. We however, cast all our care on him, for he careth for us."

"P. S. I should also have informed you, that one of Mr. Stephens' converts was taken by force from the house, and assassinated in the public streets."

After the foregoing was in type another letter was received from Mr. Watkins, dated March 21, in which he says: "All is confusion — revolution. . . . The great animosity now existing against Protestants has been brought about by the clergy. . . . These deceived people are only blind instruments in the hands of the priests. . . . A few months ago a member of our congregation received some sweetmeats full of poison, which she discovered in time to save her life. . . . A poor man was killed by mistake, the assassin thinking he had killed the editor of our papers. . . . A young man that left Guadalajara some time ago, and was propagating the doctrines of Christ at Chappala, has been cut with knives, nearly causing his death. His face is badly disfigured. . . . The young man, Señor Moncivais, who a few months ago left all to help me, is now lying at the point of death, to all appearance from the effects of poison. . . . But I need not tell you that though we may die, the work, which is Christ's, will never die. . . . I hope the Board will soon send us help. We need workers."

Letters and statements which have appeared in the daily papers show that Mr. Watkins has received very threat-

ening communications since the death of his colleague, and he should by no means be forgotten by the friends of Christ as they bow in prayer. Dr. Butler, of the Methodist mission at the city of Mexico, wrote to the Secretary of the Board March 28th: "Our hearts bleed in sympathy with Brother Watkins. But we have telegraphed and written him to stand fast, and trust in Him whose church is increased by its martyrs' blood. We saw the President yesterday, in Brother Watkins' behalf, and his Excellency promised him all the protection in his power. We daily pray for our dear brother, be assured; and may God help your Board soon to supply the place of the fallen one, and thus answer the challenge of the fanatical and misguided power that confronts us. Our progress has aroused them, and now is the time to stand firm for Christ and for poor Mexico."

A letter dated April 15, from Mr. Foster, U. S. Minister in Mexico, to the Secretary of State at Washington, and by him kindly forwarded to the Secretary of the Board, states: —

"Up to the present date, seven of the guilty parties have been tried and condemned to death, from which sentence they have appealed to the Supreme Court. Twelve or fifteen more persons, charged with complicity in the crime, are under arrest, awaiting trial, including the Cura of the parish of Ahualulco.

"President Lerdo, in a recent interview given to the Protestant missionaries resident in this city, declared it to be his determination to use every means in his power to secure the punishment of the assassins of Mr. Stephens, to protect the Protestant missionaries in the free exercise of their labors, and to maintain religious toleration throughout the Republic."

The Prudential Committee have appointed two new missionaries to Western Mexico, one of whom is expected to go at once, from California, to join Mr. Watkins. The other cannot be upon the ground so soon.

MISSIONS OF OTHER SOCIETIES.

METHODIST EPISCOPAL SOCIETY.

THE Report of the Missionary Society of the Methodist Episcopal Church, for 1873, presents the following summary of its Foreign Missions :—

MISSIONS.	Missionaries.	Assistants.	Teachers.	Members.	Probationers.	Day Schools.	Pupils.	Sunday Schools.	Scholars.
Africa	23	44	..	2,000	100	..	....	26	1,200
South America	3	..	..	....	....	..	....	..	475
China	17	85	9	1,061	610	6	148	..	615
Germany	60	37	..	6,642	1,871	..	....	244	11,260
Denmark	6	7	..	276	146	..	....	11	920
Norway	12	30	..	1,367	381	..	....	..	....
Sweden	43	92	..	2,108	1,841	..	....	62	2,506
India	17	102	315	823	599	174	7,218	..	4,177
Western India	6	..	..	350	....	..	....	..	....
Bulgaria	2	7	..	....	....	1	30	2	42
Italy	3	12	..	15	40	..	....	..	....
Japan	5	5	..	41	8	..	....	..	....
Mexico	3	5	..	....	39	1	10	3	47
Total	200	435	317	14,683	5,335	182	7,406	348	21,242

The appropriations for foreign missions, for 1874, are as follows :—

AFRICA.

Liberia \$9,500 00

“ contingent for
transportation 1,000 00
Total for Africa . . . \$10,500 00

SOUTH AMERICA . . . 10,770 00

Exchange 2,154 00
Total for South America . . \$12,924 00

CHINA.

For Foochow 17,316 00

Exchange 3,463 20 20,779 20

For Kiukiang 15,612 00

Exchange 3,122 40 18,734 40

For Peking 13,767 00

Exchange 2,753 40 16,520 40

For Canton 10,000 00

Exchange 2,000 00 12,000 00

Total for China \$68,034 00

GERMANY AND SWITZER-

LAND 96,000 00

Exchange 5,200 00

Total \$31,200 00

SCANDINAVIA.

For Denmark 7,108 92

Exchange 1,421 78 8 530 70

For Norway 10,000 00

Exchange 2,000 00 12,000 00

For Sweden 23,700 00

Exchange 4,740 00 28,440 00

Total for Scandinavia . . \$48,970 70

INDIA.

India Conference . . . 72,376 00

Exchange 14,475 20

India Beyond 1,000 00

Exchange 200 00

Total for India \$88,051 20

BULGARIA.

Exchange 6,000 00

Exchange 1,200 00

Total for Bulgaria . . . \$7,200 00

ITALY

Exchange 13,000 00

Exchange 2,600 00

Total for Italy \$15,600 00

MEXICO

Exchange 13,500 00

For Church Property al-

ready purchased . . . 14,000 00

Exchange 5,500 00

Total for Mexico . . . \$33,000 00

JAPAN

Exchange 18,100 00

Exchange 3,620 00

Total for Japan \$21,720 00

Total for Foreign Missions \$337 199 90

MORAVIAN MISSIONS.

THE number of "Periodical Accounts," of the missions of the United Brethren, for December last, gives the following statistics:—

MISSION PROVINCES.	Stations.	Missionary Agents.	Native Assistants and Overseers.	Occasionally holding Religious Meetings.	Communicants.	Baptized Adults.	Candidates, New People, etc.	Baptized Children.	Total.
Greenland	6	24	45	14	948	136	161	443	1,688
Labrador	6	45	36	..	434	190	119	422	1,165
North America	3	8	10	2	178	58	21	114	371
St. Thomas and St. Jan	5	10	52	1	1,217	379	109	718	2,523
St. Croix	3	7	75	1	1,303	310	26	1,028	2,667
Jamaica	14	33	227	12	4,400	2,501	235	5,835	12,971
Antigua	8	20	164	5	2,757	1,071	..	2,403	6,231
St. Kitts	4	10	81	8	1,259	651	88	1,276	3,274
Barbadoes	4	6	52	11	948	292	35	1,124	2,399
Tobago	2	7	66	7	820	397	57	948	2,222
Mosquito Coast	6	16	6	3	205	186	118	389	898
Surinam	13	65	406	23	5,507	6,389	5,921	5,890	23,707
South Africa, West	7	41	165	12	1,645	1,059	1,965	2,856	7,525
" " East	5	17	40	5	308	110	500	431	1,349
Australia	2	7	2	2	31	9	62	27	129
Tibet	2	6	..	..	9	3	4	4	20
	90	322 ¹	1,427	106	21,969	13,841	9,421	24,008	69,139

The following is the statement of

RECEIPTS.

		£	s.	d.	£	s.	d.
I. From Members of the Brethren's congregations, and from Societies in connection with them:—							
1. On the Continent of Europe		2,035	9	7			
2. In Great Britain and Ireland		1,036	13	8			
3. In North America		210	16	11			
					3,283	0	2
II. From Societies and Friends of other Christian denominations:—							
1. On the Continent of Europe		2,563	12	6			
2. In Great Britain and Ireland		4,410	16	8			
3. In North America		99	2	2			
					7,073	11	4
III. From the Brethren's Society in Pennsylvania for propagating the Gospel					1,980	0	0
IV. Interest of Endowment Funds:—							
1. On the Continent of Europe		1,221	9	6			
2. In Great Britain and Ireland		974	19	7			
					2,196	9	1
V. Legacies received:—							
1. On the Continent of Europe		2,978	19	6			
2. In Great Britain and Ireland		199	18	11			
3. In North America		16	18	5			
					3,195	16	10
VI. Additional Contributions for West India Hurricane Fund:—							
1. From the Continent of Europe		143	0	2			
2. From Great Britain and Ireland		36	0	0			
3. From Surinam		109	13	7			
					288	13	9
Total Receipts					£18,017	11	2

The expenditures for the year were £21,217 15s. (\$106,088.80).

¹ Of these 27 are natives. 13 laborers have retired, 5 have died, and 20 have been appointed.

The "Preface" to the volume, in the same number of the "Periodical Accounts," quotes James Montgomery as saying, more than thirty years ago: "The portions of the heathen world which the Brethren appear called to possess and conquer, are those which are peculiarly suited for the slow, painful, and patient labors of 'a poor and afflicted people, whose trust is in the Lord.'"

It is stated: "Since the year 1871, when the last volume of 'Periodical Accounts' was commenced, we have been invited in more than one instance to enter upon new fields of labor, among settlers and recently arrived natives of our colonies rather than among the savage tribes of the earth; but the Directing Board has in no case seen its way to accept the invitation. We have persisted in carrying on 'slow, patient, and faithful labors,' after the simple fashion of our forefathers, and we trust with something of their zeal and devotion in the Master's service, in spite of what has of late been written about 'missions to wrong places, among wrong people, and in a wrong manner'; not being as yet convinced that it is our duty to leave the sparse population of Greenland and Labrador without the blessings of the Gospel and Christian instruction, in order that we might help to confer them upon the teeming multitudes of China, Japan, and India. . . .

"In the year 1870, the financial statement showed a small deficiency on the year's account; in 1871 this had considerably increased; now it has reached the sum of £4,254, and it is anticipated that the statement for the current year will present a still heavier net deficiency. The income of the missions from home sources has not fallen off, but the rise in the price of all the necessities of life very seriously affects that portion of the expenditure, which provides for the education of missionaries' children, and supplies pensions for disabled and superannuated missionaries and their widows. *As for the supply of men for service in the missions, it must be remembered that about one in fifty of our communicant members is engaged in the mission service abroad. . . .*

"Within the last two or three years, the field of our operations has been enlarged in more than one direction. In Labrador a new station at Ramah has been opened, while the missionary work among the European settlers has been further developed; in Kaffraria expansion has taken place by additional out-stations to some of the existing congregations, and a new work is about to be commenced in the territory belonging to the chieftain Stokwe, which promises well."

MISCELLANY.

A MEXICAN PAPER ON THE MURDER OF STEPHENS.

THE "New York Evangelist" gives the translation of an editorial article from one of the leading papers of the city of Mexico. After giving details of the horrible scene when Mr. Stephens was killed, the article addresses itself to the priestly instigators of the crime thus:—

"And now, sirs of the Roman clergy, in vain do you cover yourselves with the mask of religion; as the tree is known by its fruits, so are you known by your works. If the young Christian missionary, Stephens, presented himself in Ahua-

lulco to preach the doctrines of the Evangelical Church, he had a right to do so, for the law guaranteed him the public exercise of his religion, and the free preaching of his doctrines. Young Stephens established himself in Ahualulco three months ago, and his works had caused him to cherish ardent hopes. He had founded a religious congregation, whose members for the most part pertained to the humbler class of society. They received frequent instruction, and the morality of these new believers was notable. He had also founded a school for boys, who were treated by him with

the charity of a father, and the affection of a friend. He frequently distributed books and other reading, seeking in every way the intellectual, moral, and religious advancement of his brothers. Always affable and sweet-spirited, he opened his lips to console the suffering, and extended his hand to alleviate the distressed. Let the children of Ahualulco bear witness! There are poor boys with whom he divided his bread, with that sincerity and sweetness which only morality truly Christian can inspire. These are the poor children who, even covered with miserable rags, were loved by the Christian missionary; who a thousand times took them upon his knees while he explained various things to them, as a father with his sons. We have seen him at the end of his days seeking the safety of his companions, and resigning himself to his fate. He has with his blood sealed the sanctity of his mission. There was noticeable in him a development of great virtues, as though he was destined by heaven to suffer martyrdom, even in the flower of life. May the blood of these victims, immolated by the ferocity of Roman Catholic fanaticism, fall, not upon the instruments of his martyrdom,—not upon the *immediate* assassins,—but upon those who determined and prepared the commission of such an infamous offense!

"If Mr. Stephens founded his doctrines upon the Bible, why did you not attack him with your Bible through the medium of a frank and loyal discussion? Because you are the antipodes of light. If you possess the truth, why appeal to calumny? If you have right and justice on your side, why do you lend a hand to a fearful crime? Because you are the sons of Cain and descendants of Torquemada. If your doctrine is the daughter of heaven, why do you defend it with the dagger? Because you in great conflicts sanctify all means. If you have the aid of the Holy Spirit, why do you employ assassins? Because you rely more upon the logic of the assassin than upon the Holy Spirit. We repeat it: In vain do you cover yourselves with the mask of religion, your works denounce you. The most mournful epochs in the history of humanity are stamped

by your acts. Since you departed from the pure doctrine of the Gospel, you have been a spectacle to the world, and the world knows you well."

The "Evangelist" also quotes "from a correspondent, writing from the capital of Mexico," who says:—

"This country is profoundly moved. Several of the daily papers have long editorials condemning in the strongest terms the murder of Stephens, and arraigning the Papacy for a crime worthy of the dark ages. Mr. Watkins was the associate of Mr. Stephens at Guadalajara. His position under menace is a very trying one. His missionary brethren of Mexico, while exhorting him to stand his ground firmly for the good of the common cause, are holding at the capital a daily morning prayer-meeting in his behalf, and for the spread of that revealed truth which for ages has had so many struggles with the darkness and cruelty of the Papal Church. It is a crisis with Mexico, and with the cause of truth on all this continent. The question is to be settled whether God's Word may everywhere be read and taught without danger from dagger and bludgeon, wielded in the name of God's pretended vicegerent."

SCIENCE AIDING THE CAUSE OF CHRIST.

FROM A SERMON ON MISSIONS, BY DR. E. B. FOSTER.

"We have evidences for faith in the constant help and strength which science renders to religion and to the cause of missions. Let the student devote his days and nights to the careful observations of nature and the deep meditations of truth. Let Hugh Miller, the stonemason, explore among the rocks, until the whole science of the old red sandstone, and of God's workmanship in building the world, dawns upon his mind. No Development theory, no law of Evolution and Natural Selection, no conjectures as to Vestiges of Creation, no arrogant assumptions of Positivism, no system of Fatalism, woven out of winds, and snows, and barren sands, and mountains, and prairies, and running streams, shall ever

break the chain of evidence, which the Cromarty mason has forged, to show the personal will of God. Let James Watt watch the boiling water and the bubbling steam, experimenting with that marvelous engine—the tea-kettle—until laws of condensation and expansion are clear before him, and a new force has been brought into the world to work for commerce and for manufactures and for the arts of men, and with a still more stupendous power and a still more undeniable success, to work for missions and for Christ. It is not simply in the factory, where force is needed to spin, and weave, and polish, and forge; it is not simply in carrying vast freights of agricultural products and commercial exchanges, that this pliable and giant energy is used; but it carries the missionary to his distant post, it conveys to barbarism the instruments of civilization, it cheapens and facilitates methods of education, it brings the heathen into association with truth, refinement, and moral purity, it diffuses knowledge, freedom, and salvation over the earth. Go on, in your deep investigations, O student of science. Go on, in your careful analysis of cause and effect, of phenomena and law, thou keen experimenter in chemistry and geology, and in the nature of heat and light. Go on with thy telescopic views of sun and planets, with thy parallaxes and thy triangles, O thou explorer among the stars. Go on, thou deep and patient reader of the soul, immersed in metaphysical discoveries, bringing history, and biography, and political changes to unveil the laws of mind, marshaling in their order the inner powers of reason and of will. Go on, thou enthusiast in art, with thy saw and plane, with thy chisel and mallet, with thy pencil and brush, with thy harmony of sweet sounds,—all this is for intellectual discipline and social refinement, but far more for Christ, the Leader of sciences and the Saviour of men,—far more, far more, for the recovery of apostate nations and the redemption of heathen souls; far more, far more, for the joy of death-beds and the final jubilee of Heaven. Natural philosophy may invent the mariner's compass, but it shall guide the path of the mis-

sionary to the end of the earth. Natural philosophy may bless the Yankee with ploughs, and reapers, and sewing-machines; but it shall bless the wild Indian also, the rude Hottentot, the tawny Arab, the ferocious Kaffre, with the implements of industry and the arts of peace. The child of labor, in his unpretentious handicraft, may toil over rushes and rags and ropes and straw. You may think him low in his occupation, narrow in his thought; but that industry shall be changed into books, shall be enlarged into libraries, shall feed the knowledge of the world, shall awaken and illuminate the dormant faculties of ten thousand thousand pagan souls. Thus Christ sits at the helm and guides the world—its physical forces, as well as its spiritual; its sciences, as well as its prayers. All laws of matter, occult energies that are hiding out of sight, strange discoveries and grand activities of human genius, are obedient to his will. He is bringing in reforms. Light is streaming from a thousand fountains. Peace and purity are dwelling among a thousand tribes. Songs of thanksgiving are heard from millions of tongues. Fetters of despotism, and fetters of inward depravity, are breaking on a thousand shores. We may cherish gladness and exercise faith, for Christ, the Divine physician, is walking abroad, and with his supernatural touch is removing the leprosy of sin and the paralysis of death. The world is the hospital. Every mission station is a ward. Unnumbered souls are the patients, for whom we pray. The emancipation of earth from spiritual darkness, and the praises of heaven, shall be the evidence that God hears prayer."

NATIVES PREACHING IN JAPAN.

THE "Record" of the Free Church of Scotland gives the following account of an interesting movement in Japan, which has been noticed in other publications also:—

"Two elders of the native churches in Yedo and Yokohama recently set out on a tour through the province of Kadzusa, which lies between the Gulf of Yedo and

the Pacific Ocean. At many places they preached to the people, explaining the Christian faith and doctrines, and expounding the Scriptures to audiences of from one dozen to four hundred persons. In all their course they were unhindered either by the people, priests, or officials. They avoided the large towns, where they knew the people to be unusually bigoted, and exercised prudence always; but did not shun to preach the whole truth as they knew it in the Gospels. In many places they were invited and urged to come again. In one village they found a man who had once obtained a tract containing the Lord's Prayer, the Ten Commandments, and a brief outline of Christian doctrine. This man had read and studied the tract, had for a long time called upon the name of the true God, and had kept up daily prayer to God through Christ, for several years. He was overjoyed at hearing these two fellow-countrymen of his preaching fully the truth, of which he longed to know much more. The preaching tour of the two elders lasted three weeks, and on their return the native brethren called on them to recount what they had done; after which they kept a jubilee of praise to God and prayer for greater blessings, — that God's Word might have free course throughout all Japan. It greatly encouraged the young men now in the native Church, who look forward to the time when they shall go out as preachers and evangelists in their native land. At least a dozen young native Christians have signified their intentions of becoming preachers, and the missionaries of Yokohama are already discussing the question of how best to organize and maintain a theological training-school for the native missionaries in Japan."

AN EXAMPLE FOR SABBATH-SCHOOLS AND CHURCHES.

THIS note, inclosing \$25, came to the Treasurer from Connecticut: —

"It is with much sorrow that I read of the debt. It seems none too strong to say it is a shame to the churches of America to allow the Board to fall behind. So

marvelously as God is opening the nations to the reception of the Gospel, we ought to show ourselves ready to go up and possess the land. The nations of heathendom seem to me like Lazarus — just awakened from the dead, but bound hand and foot in the clothes of their recent death: and now the command is 'Loose these nations and let them go, into the liberty of the gospel of Jesus Christ.'

"I told my little Sabbath-school yesterday of your embarrassment; and though we have nearly doubled our contribution to the Board lately, they cheerfully voted you \$25.00, with the hope that 1600 other Sabbath-schools would do the same thing: then we should see no more of this \$40,000 debt."

GIVING AND TRUSTING.

THE following note, in a lady's handwriting apparently, came to the Secretary recently, inclosing ten dollars: —

"I saw yesterday your appeal for the American Board. I do hope that 'our dear Master's' work is not to be arrested for want of means. I am *poor* myself, (with four children dependent on our means,) and I know not how soon their supply may be stopped. But I will trust our Heavenly Father, and send this money, hoping that some soul may through it be made to see the love of Jesus. Though but as the 'widow's mite' in your great need, may it be blessed. That the rich, *who love Jesus*, may give of their abundance freely, is what I am praying for, — that they may give of *their* silver and gold *largely*, for the love they bear him."

GLEANINGS.

THE "India Evangelical Review," for January, states: "Few Indian missions can point to results so great, attained in so brief a time, as the Indian Home Mission to the Santhals. It is superintended by a managing committee in this country, and being thus independent of any foreign missionary agency, depends for its support upon the Christian community of

India. . . . Most of the converts deem it not only a duty, but a delight, to make known (as best they can) to their countrymen and countrywomen, that Saviour on whom they have themselves believed. Most of those recently baptized, as well as many inquirers now waiting for baptism, are the fruit of the labors put forth spontaneously by the converts themselves. The Report mentions the addition of 220 Santhals to the church during 1872. Many have been added since the close of that year."

— There are in India 30,000,000 of children of a school-going age. Of these about 100,000, it is said, are under regular Christian instruction, leaving 29,900,000 growing up in paganism. Not more than three or four per cent. of the population of India, it is supposed, can read intelligently.

— In China, says the "Illustrated Missionary News," more than three hundred mission stations and out-stations have been established, in different parts of the empire, by twenty-two different societies, and the number of church-members added to the fold of Christ is variously estimated at from 6,000 to 10,000.

— Eleven different Presbyterian churches of Europe and America are engaged in missionary work in India. A movement has commenced for uniting the churches of these various missions in an "Indian Presbyterian Confederation"; though it is not proposed that the missionaries, or the churches, should dissolve the ties which connect them with the different churches at home. A convention was held last November, and a plan of confederation agreed upon, to be commended to the churches.

— It is sometimes asked whether any Brahmins in India embrace Christianity. The first two persons licensed to preach, and installed as pastors, by the Mahratta mission of the Board, were Brahmins, and as early as 1854 there were fifteen converted Brahmins in the churches of that mission.

— In a mission field in northwestern India, it is stated that a majority of the converts are from among Mohammedans.

— The "Kaffir Express," of January 6th, says: "Fourteen hundred pounds were paid down last Monday, by the Fingoes of the Transkei, for the purpose of establishing a branch of the Lovedale Institution in Fingoland. This splendid effort speaks for itself, and tells its own story. So successful an instance of combination for a good purpose has never been known before among any of the native tribes in South Africa. It shows what can be made of these people under good leadership, and when they have confidence in the plans proposed."

BIBLIOGRAPHICAL.

The Philanthropies. The Practical Workings of Christianity: The Gospel of Christ the only True Gospel of Humanity. By Rev. J. U. PARSONS. Revised by E. N. KIRK, D. D. pp. 115. Boston: Congregational Publishing Society.

The title above given shows the design of this little work; it is to show that Christianity alone, from its very nature and aims, is the true gospel of humanity; that it alone provides a substantial basis for all forms of human beneficence. The gospel is here tested by its fruit, in contrast with other systems of belief. The hand of Dr. Kirk appears in the following: "The miracle of love, breathing through a thousand channels of beneficence upon the world now, cannot be ignored or denied."

A mass of information, gathered from the most varied sources at home, and from foreign missionaries of long experience abroad, is here digested and condensed into a small volume. A hundred copies of the work have been placed at the service of the Board for distribution in the mission fields.

ARRIVALS.

REV. JAMES K. KILBOURNE arrived at Monterey, Mexico, March 29.

Mr. and Mrs. Schneider reached Marsovan, their appointed station in the Western Turkey mission, March 13,

having been detained, first at Constantinople and then at Samsoon, by the "furious storms" of a "very severe winter."

DEATHS.

At Honolulu, Sandwich Islands, April 3, 1874, Miss Maria C. Ogden, aged 82. Miss Ogden went with the second reinforcement of missionaries for the Sandwich Islands, sailing from Boston, November 3, 1827, and was engaged there as a teacher for more than thirty years. Her death was sudden. She fell to the ground on her way home from a meeting of the Woman's Benevolent Society, late in the afternoon of April 2, was taken up insensible, and died the next afternoon. Mr. Pogue writes: "We

needed no death-bed last words to assure us that she has gone to be with her Lord. She was a noble woman; gave her all to Him whom she loved; and has done a good work. May we all be as well prepared to meet the Master when he calls for us as she was."

At Longwood, near Boston, May 5, Hon. William T. Eustis, aged 80. Mr. Eustis was for eighteen years, from 1850 to 1868, an active and much esteemed member of the Prudential Committee of the A. B. C. F. M.

At Amherst, Mass., May 8, 1874, Mrs. Elizabeth D. Ballantine, widow of Rev. Henry Ballantine, formerly of the Mah-ratta mission, aged 62. A fuller notice may be expected of this excellent mother in the missionary work, in a future number of the Herald.

DONATIONS RECEIVED IN APRIL.

MAINE.	
Aroostook county.	
Lincoln, a friend.	25 00
Sherman, Washburn Memorial ch.	7 00—32 00
Cumberland county.	
Mechanic Falls, Mrs. H. H. Cousins,	5 00
Portland, Plymouth Cong. ch. and so.	
m. c. 46.21; St. Lawrence st. ch.	
and so. 26; Williston Cong. ch.	
and so. 12.33;	84 54
South Freeport, Rev. H. Halsey,	5 00
Yarmouth, Charles Humphrey,	10 00—104 54
Hancock county.	
Castine, Samuel Adams,	50 00
Knox county.	
Washington, Dea. Calvin Starrett,	15 00
Penobscot co. Aux. Soc. E. F. Duren, Tr.	
Brewer, 1st Cong. ch. and so.	27 21
Piscataquis county.	
Foxcroft and Dover, Cong. ch. and so.	39 00
Somerset county.	
Mercer, Sarah Cutting,	1 00
York county.	
Kittery, 1st Cong. ch. and so.	6 25
	275 00

Legacies. — Wells, Nancy Gates, by R. Hemmenway, Ex'r,

NEW HAMPSHIRE.	
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Winchester, Rev. J. C. Smith,	2 00
Grafton county.	
Lebanon, Cong. ch. and so.	15 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Hillsboro, Cong. ch. and so.	10 00
Hollis, a friend,	2 00
Manchester, J. Bartlett,	5 00
Mason Village, E. G. Heald,	5 00
Mount Vernon, Cong. ch. and so.	20 00—42 00
Rockingham county.	
Atkinson, Rev. C. F. Morse,	8 00
Plaistow and North Haverhill, Cong. ch. (Joseph Kimball, 20; Moses U. Kimball, 5;)	25 00

Salem Depot, T. P. Carleton,	4 00—37 00
Sullivan co. Aux. Soc. N. W. Goddard, Tr.	
Claremont, Cong. ch. and so. 51.28;	
D. M. Ide, for Japan, 12;	63 26
Lempster, Rev. John Le Bosquet,	5 00—88 26
—, John Cole and wife,	20 00
—, a friend,	25 00
	209 26
VERMONT.	
Addison county, Amos Wilcox, Tr.	
New Haven, a friend,	5 00
Bennington county.	
Peru, Theodore C. Rand,	2 00
Caledonia co. Conf. of Ch's. I. A. Howard, Tr.	
Peasbarn, Cong. ch. and so.	30 75
St. Johnsbury, South Cong. ch. and so. 72.86; North Cong. ch. and so. 59.77;	132 63—163 38
Chittenden county.	
Burlington, Mrs. R. W. Francis,	100 00
Westford, Cong. ch. and so., add'l,	5 00—105 00
Essex county.	
Lunenburg, Cong. ch. and so.	5 00
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Swanton, Harvey Stone, 4; Harriet M. Stone, 2;	6 00
Lamoille county.	
Morrisville, Cong. ch. and so.	16 00
Orleans county.	
Newport, Cong. ch. and so. m. c. 12 00	
North Craftsbury, Cong. ch. and so. 25 00—37 00	
Rutland co. James Barrett, Agent.	
Fair Haven, Levi Reed,	3 00
Windham co. Aux. Soc. C. F. Thompson, Tr.	
Brattleboro, Cent. Cong. ch. and so. 175 10	
Saxon's River, E. Pettengill,	2 50
West Brattleboro, Cong. ch. and so. 25 00—206 40	
Windor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	
Springfield, Cong. ch. and so. 15.50;	
L. Whitcomb, 10;	25 50
Woodstock, 1st Cong. ch. and so.	11 45—26 93
	555 71

MASSACHUSETTS.

Barnstable county.	
South Dennis Cong. ch. and so.	14 50
Berkshire county.	
Curtisville, Cong. ch. and so.	11 00
North Adams, Cong. ch. and so.	63 16
Pittsfield, Prof. John Tatlock,	10 00
Williamstown, 1st Cong. ch. and so.	29 60—113 76
Bristol county.	
Easton, Evan. Cong. ch. and so.	98 29
Fall River, Central ch. and so. m. c.	108 21
Norton, Tris. Cong. ch. and so.	26 50
Raynham, 1st Cong. ch. and so.	50 00—238 00
Brookfield Assoc'n. William Hyde, Tr.	
North Brookfield, 1st Cong. ch. and so., to const. LEONARD M. HARRIS, H. M.	139 92
Oakham, a friend,	75 00—314 92
Essex county.	
Andover, Free Chr. ch. and so., in part.	50 00
Essex co. North.	
Groveland, Cong. ch. and so., semi-annual,	9 70
West Haverhill, Cong. ch. and so.	25 00—34 70
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, F. W. Choate,	100 00
Lynn, Chesnut st. ch. and so.	11 00
Manchester, Henry Kitchfield and Geo. H. Trask, for a preacher, China.	40 00
Salem, Tabernacle ch. and so., to const. MRS. SUSAN E. CHOATE and Miss MARY S. HALE, H. M.	665 30—816 30
Franklin co. Aux. Soc. William B. Washburn, Tr.	
Conway, Cong. ch. and so. m. c.	52 53
Hawley, a young convert,	1 00—53 53
Hampden county, Aux. Soc. Charles Marsh, Tr.	
Chilcote, 3d Cong. ch. and so.	29 40
Springfield, H. M.	50 00—79 40
Hampshire county, Aux. Soc. S. E. Bridgman, Tr.	
Amherst, Prof. J. H. Seelye,	150 00
Enfield, Cong. ch. and so., in part,	100 00
Hadley, Russell ch. and so.	23 56
Northampton, —, for China,	250 00
South Hadley, 1st Cong. ch. and so.	80 00—603 56
Middlesex county.	
Cambridgeport, Pilgrim Cong. ch. and so.	123 64
Carlisle, Rev. Moses Patten and wife,	25 00
East Somerville, Cong. ch. and so. m. c.	32 81
Hopkinton, Cong. ch. and so. 29.41; a friend of missions, 100;	129 41
Lowell, Abel Whitney,	25 00
Newton Centre, 1st Cong. ch. and so. (W. H. Wardwell),	100 00
South Framingham, Cong. ch. and so.	51 00
Winchester, Cong. ch. and so., in part,	440 50—927 35
Middlesex Union.	
Leominster, Ortho. Cong. ch. and so.	43 88
Pepperell, Cong. ch. and so.	9 73
Townsend, Cong. ch. and so.	8 75
Westford, S.	15 00—77 36
Norfolk county.	
Brookline, Harvard Cong. ch. and so.	1,584 91
Sharon, W. R. Mann,	4 00
South Braintree, Cong. ch. and so. m. c.	4 70—1 593 61
Plymouth county.	
Halifax, Cong. ch. and so.	16 55
Rockland, Cong. ch. and so.	73 20
South Plymouth, H. B. Holmes,	1 00—96 76
Suffolk county.	
Boston, Old South ch. 1,725; Central ch. (Jamaica Plain), 291; Vine st. ch. 301; Mount Vernon ch. 80; Union ch. 91.33; Eliot ch., a friend, 50; Central ch. m. c. 25.50; Park st. ch. m. c. 19.63; Holland ch. 9.22; An old contributor, 300; Two friends, 40; "Congregationalist," 10;	2,845 78

Chelsea, Winn. Cong. ch. and so. (quarterly),	194 37—3,040 13
Worcester co. North.	
Gardner, H.	20 00
Hubbardston, Amasa G. Davis,	2 00—22 00
Worcester co. Central Assoc'n. E. H. Sanford, Tr.	
Oxford, 1st Cong. ch. and so.	40 00
Rutland, Cong. ch. and so. m. c.	30 00
Shrewsbury, Cong. ch. and so. m. c.	42 10
Worcester, Union ch. and so. m. c.	141.52; Friends in Cent. ch. 30;
Charles H. Morgan, 60; Pomeroy Knowlton, 5; G. M. Pierce, 50c.;	217 32—329 42
Worcester co. South Conf. of Ch's.	
William R. Hill, Tr.	
Grafton, Evan. Cong. ch. and so.	34 71
Upton, Cong. ch. and so.	10 70
Whitinsville, Cong. ch. and so. m. c., 4 months,	131 18—176 59
—, 2, a monthly contribution,	50 00
	8,580 91

Legacies.—Ashfield, Joseph Warren, by J. Crafts, Ex'r,	200 00
Boston, Mrs. Lucy G. Marsh,	836 73
Conway, Asa Howland, by A. Rice and E. D. Hamilton, Ex'rs, balance,	500 00
Franklin, Miss Sally Fisher, by Peter Adams, Ex'r,	100 00
Lancaster, Sophia Stearns, interest, by W. W. Wyman, Adm'r,	7 00
Longmeadow, Louisa Cooley, by D. E. Burbank, Ex'r,	1,000 00
Northampton, Benjamin Barrett, by H. B. Hinckley, Ex'r,	866 62
Northampton, J. P. Williston, by A. L. Williston, Ex'r,	500 00
Westfield, John H. W. Atkins, by D. F. Atkins, Ex'r,	450 00
West Brookfield, Mrs. Bathsheba Moulton,	50 00—4,510 25
	13,091 16

RHODE ISLAND.

Newport, United Cong. ch. and so., add'l,	1 00
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CONNECTICUT.

Fairfield county.	
Bethel, E. B. and H. H. S.	100 00
Bridgeport, Olivet Union ch. and so.	8 62
Darien, John H. Whitney,	9 00
Greenwich, Sarah Mead,	1 00
Ridgefield, 1st Cong. ch. and so. m. c.	9 12
Stanwich, Rev. J. C. Houghton,	10 00—137 74
Hartford county. E. W. Parsons, Tr.	
Collinsville, Cong. ch. and so. m. c.	11 25
East Hartford, Cong. ch. and so.	60 00
Enfield, C. T. Knight,	6 00
Hartford, a friend, H., 100; Rev. A. C. Baldwin, 5;	105 00
Hartland, 1st Cong. ch. and so.	8 35
Windsor, 1st Cong. ch. and so.	60 96—250 56
Litchfield county. G. C. Woodruff, Tr.	
Bridgewater, Cong. ch. and so.	30 00
New Preston, Rev. H. Upson,	5 00
Winsted, 1st Cong. ch. and so.	75 92—110 92
Middlesex county. John Marvin, Tr.	
Deep River, Cong. ch. and so.	48 88
East Haddam, Cong. ch. and so.	12 00
Hadlyme, Cong. ch. and so., to const. W. C. SWEENEY, H. M.	113 95
Middletown, 1st Cong. ch. and so.	
30.31; J. F. Huber, for Madura, 1;	81 31
Middle Haddam, 2d Cong. ch. and so.	18 62
Old Saybrook, Cong. ch. and so.	25 80
Portland, Cong. ch. and so. m. c.	17 00—267 06
New Haven County. F. T. Jarman, Agent.	
Branchford, Cong. ch. and so.	19 25
Guliford, 1st Cong. ch. and so.	44 00
Fair Haven, 1st Cong. ch. and so.	88 09
Meriden, 1st Cong. ch. and so.	110 63
New Haven, Yale College ch. 25; 1st ch. m. c. 13 20; North ch. m. c. 10; Rev. William Patton, D. D., 25; O. F. Jarvis, 2;	75 20—336 17

New London co. C. Butler and L. A. Hyde, Trs.
 Bosterville, M. M. Call, 1 00
 New London, Robert Colt, 150 00—151 00
 Tolland county. R. C. Chapman, Tr.
 Stafford Springs, a friend, 5 00

1,253 45

NEW YORK.

Aurora, Mrs. Richard Hale, 2 50
 Baiting Hollow, Cong. ch. and so. 5 00
 Brockport, Summers Hubbard, 10 00
 Cayuga, H. M. Palmer, 2 00
 Flushing, Cong. ch. and so. 69 50
 Gloversville, Cong. ch. and so., of wh.
 from U. M. Place, to const. JOHN H.
 RICHARDSON and Mrs. HARRIET L.
 RICHARDSON, H. M. 700 00
 Gowanda, Mrs. S. Cowles, 2 00
 Hamilton, Rev. R. T. Cross, 5 00
 Junius, Rev. Alvin Cooper, 10 00
 Madison, Cong. ch. and so. 7 00
 Mooers, A. Hemenway, 10 00
 New York, Mrs. E. P. Woolsey, 300;
 L. M. Bates, 60; Mrs. K. F. Anner,
 20; Daniel Staver, 15; Prof. B. N.
 Martin, 20; Prof. D. S. Martin, 5;
 a lady, 10; 420 00
 Perry Centre, S. R. and M. A. Barber, 10 00
 Saratoga Springs, 1st Cong. ch. and so. 102 00
 Smyrna, 1st Cong. ch. and so. 21 10
 Syracuse, Isaac Bridgman, a friend,
 1; 3 00—1,379 10

Legacies.—New York, W. W. Chester,
 in part, by Walter Chester, Ex'r, 2,500 00
 Sherburne, Calvin Coe, by Charles
 A. Fuller, Ex'r, 500 00—3,000 00

4,379 10

NEW JERSEY.

Orange, a friend, 2 00
 PENNSYLVANIA.
 Brownsville, Com. on missions of Penn.
 Synod Cumb. Pres. Church, 125 00
 Petrolia, George H. Fracker, 2 50—127 50

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. and so., in part, 237 00

OHIO.

Ashtabula, William M. Kames, 1 400
 Brookfield, Welsh Cong. ch. and so. 39 00
 Cleveland, Euclid Ave. Cong. ch. and
 so. 79 01; a friend, 10; 89 01
 Coalsburgh, Cong. ch. and so. 30 00
 Columbus, Welsh Cong. ch. and so. 5 00
 Four Corners, 1st Cong. ch. and so. 4 00
 Greenwich Station, William M. Mead,
 Hampden, Cong. ch. and so. 5 00
 Marietta, 1st Cong. ch. and so. 40 00
 Oberlin, Friends in 1st Cong. church,
 Painesville, 1st Cong. ch. and so. 44 27
 Toledo, Edison Allen, 10; Mrs. Edison
 Allen, 10; 20 00
 West Andover, Rev. H. W. Palmer, 10 00
 Zanesville, E. M. Buxton, 25 00—393 23

Legacies.—Tallmadge, Abigail Guelow,
 by L. C. Walton, Ex'r, 87 00

473 23

INDIANA.

Indianapolis, May Flower Cong. ch. and
 so. 10 00
 Michigan City, Cong. ch. and so. 34 20—44 20

ILLINOIS.

Aurora, Cong. ch. and so. 109 20
 Chenoa, Cong. ch. and so. 5 35
 Chesterfield, Cong. ch. and so. 13 00
 Chicago, E. S. Hulburd, 25 00
 Crystal Lake, Cong. ch. and so. 31 00
 Glencoe, Cong. ch. and so. 34 40
 Griggsville, Cong. ch. and so. 25 00
 Kankakee, A. A. P. 2 00
 Lee Centre, Cong. ch. and so. 13 13

Marshall, John Hammerly, 5 00
 Milburn, Cong. ch. and so. 20 50
 Oak Park, Cong. ch. and so. (1st quar-
 ter), 88 52
 Ottawa, Cong. ch. and so. 7 15
 Payson, Cong. ch. and so. 10 00
 Pittsfield, Mrs. E. Carter, 15 00
 Roseville, Cong. ch. and so. 36 00
 Tremont, Cong. ch. and so. 16 00
 —, a friend, 5 00—401 27

MISSOURI.

Webster Grove, Cong. ch. and so. 16 25

MICHIGAN.

Columbus, N. B. Clark, 2 00
 Eastmanville, Rev. C. Doolittle, 1 00
 Hancock, Cong. ch. and so. 35 00
 Homestead, Cong. ch. and so. 2 25
 Kalamazoo, 1st Cong. ch. and so. 44 50
 Leiland, Rev. G. Thompson, 2 00
 Maple Rapids, Cong. ch. and so. 10 00
 Paris, Cong. ch. and so. 3 00
 Port Huron, Cong. ch. and so. 100 00
 St. Claire, Cong. ch. and so. 6 50
 Stony Creek, Rev. William Platt, 5 00—211 25

Legacies.—Hudson, Henry Root, by
 David J. Beachboard, 300 00

511 25

MINNESOTA.

Minneapolis, Plymouth ch. and so. 24 62

IOWA.

Bradford, Cong. ch. and so. 5 00
 Burlington, Mrs. J. Everall, 5 00
 Chester, Cong. ch. and so. 20 80
 Fairfax, Cong. ch. and so. 20 63
 Hampton, Martha P. Boutin,
 and so. 1 00
 Independence, New England Cong. ch.
 and so. 20 45
 Iowa City, a friend, 25 00
 Kellogg, Cong. ch. and so. 20 40
 Keokuk, a friend, 9 00
 Lakeville, Cong. ch. and so. 5 00
 Lansing Ridge, Ger. Cong. ch. and so. 4 00
 Waterloo, F. E. Churchill, 10 00—146 28

WISCONSIN.

Alderly, James Thomson, 2 25
 Appleton, J. Lanphear, 10 00
 Bird's Creek, Cong. ch. and so. 2 50
 Bloomington, Blake's Prairie Cong. ch.
 and so. 11 50
 Clinton, Cong. ch. and so. 39 20
 Durand, Rev. A. Kidder, 1 00
 Eau Claire, Cong. ch. and so. 31 27
 Fort Atkinson, Rev. E. W. Hooker, 5 00
 Fulton, Cong. ch. and so. 27 50
 Hudson, Cong. ch. and so. 18 00
 La Crosse, 1st Cong. ch. and so. 56 68
 Menasha, 1st Cong. ch. and so. 35 50
 Milwaukee, Spring St. Cong. ch. and so. 46 02
 Pleasant Hill, Cong. ch. and so. 5 53
 Racine, Welsh Cong. ch. and so. 11 46;
 Rev. D. E. Pierce, 5; 16 46
 River Falls, Cong. ch. and so. 15 60
 Ripon, Mrs. S. Sumner, 5 00
 —, a friend, 16 65—344 65

KANSAS.

Atchison, —, 10 00
 Blue Rapids, Cong. ch. and so. 5 54—13 54

CALIFORNIA.

Nord, C. A. Colby, 10 00
 Oakland, 1st Cong. ch. and so. m. c. 91 20
 San Francisco, Rev. J. Howell, 50 00—151 20

IDAHO TERRITORY.

Boise City, a friend, 5 00

CANADA.

Province of Ontario, —
 Coburg, A. Fraser, 3 00
 Province of Quebec, —
 Eaton, Cong. ch. and so. 11 35; S. A.
 Hurd, 5; 16 35—19 35

FOREIGN LANDS AND MISSIONARY STATIONS

India, Madura, collections, 33.33; McWorth Pakiam, 3.96; Rev. T. S. Burnell (Meiur), 23.25;	55 54
Peru, Lima, a friend, 56 00	56 00
Sandwich Islands, Honolulu, Legacy of Ger- rit F. Judd, by A. F. Judd, Es'r,	50 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS FOR THE
INTERIOR.

Mrs. Francis Bradley, Evanston, *	
Illinois, Treasurer.	\$1,308 98

MISSION SCHOOL ENTERPRISE.

MAINE. — Bangor, Hammond st. s. s. 25; Gar- land, Cong. s. s. 6.35;	531 35
NEW HAMPSHIRE. — Newcastle, Cong. s. s., for Salara,	5 00
VERMONT. — Morrisville, Cong. s. s., for Mrs. Montgomery's school, Turkey,	17 00
MASSACHUSETTS. — Boston, Old Colony s. s., for Mardirosoian, Harpoot, 30; for David, Madura, 25;	55 00
CONNECTICUT. — Columbia, Cong. s. s. 20.25; Mount Carmel, Cong. s. s. 25; Waterford, Gilead s. s., for Madura, 25.83;	72 09
OHIO. — Brooklyn, s. s. M. Soc., for Caylon, ILLINOIS. — Payson, Cong. s. s., for a child, Madura, 25; Roseville, 1st Cong. s. s., for a student, Focchow, 11.82;	5 38
WISCONSIN. — Beloit, 1st Cong. s. s., for a pu- pil, North China, 40; Pleasant Hill, Cong. s. s. 3.72;	36 32
	43 72
	\$293 84

Donations received in April,	\$16,174 83
Legacies " " " "	8,047 25
	\$24,222 08

Total, from Sept. 1st, 1873, to
April 30th, 1874, \$241,086 05

FOR WORK IN NOMINALLY CHRIS-
TIAN LANDS.

MAINE.	
Bath, Winter st. ch. and so.	73 74
Portland, State st. ch. and so. m. c.	
19.52; Williston ch. and so. 5;	24 52
Sherman, Washburn Memorial church,	5 00
South Freeport, Rev. H. Hisey,	5 00—108 26
NEW HAMPSHIRE.	
Atkinson, Rev. C. F. Morse,	7 00
Plaistow and North Haverhill, Cong. ch. (J. Kimball),	10 00
Salem Depot, T. P. Carleton,	2 00
Wakefield, Rev. S. Clark,	10 00—29 00
VERMONT.	
Barnet, Friends in Cong. church,	6 50
Baxton's River, E. Pettengill,	2 50—9 00
MASSACHUSETTS.	
Andover, Free Chr. ch. and so. 15; a widow's mite, 1;	16 00
Ansbursdale, Cong. ch. and so.	182 00
Boston, Union ch. and so.	25 77
Brookline, Harvard Cong. ch. and so.	5 00
Caroline, Rev. Moses Patten and wife,	10 00—
Haverhill, North Cong. ch. and so.	33 00
Hopkinton, a friend of missions,	50 00
Marshfield, 1st Cong. ch. and so.	33 00
Newbury, 1st Cong. ch. and so. 59.50; a friend, 15;	74 50
Newburyport, Belleville ch. and so.	36 00
Newton Centre, 1st Cong. ch. and so.	
236.96, m. c. 10.85;	297 71
Newtonville, Cent. Cong. ch. and so.	26 87
Northampton, a friend,	10 00
Norwood, a friend,	5 00

Oakham, a friend,	25 00
Reading, Bethesda ch. and so., to con- stitute Miss Magous H. Barnows, H. M. 100; Old South ch. and so.	138 50
35.50;	
South Abington, Cong. ch. and so.	20 00
Springfield, H. M. 500; "Unabridged," 500;	1,000 00
Taunton, Winslow Cong. ch. and so.	34 13
Walpole, Ortho. Cong. ch. and so.	34 60
Ware, East Cong. ch. and so.	51 20
Warren, Cong. ch. and so.	10 04
Worcester, Central Cong. ch. and so.	
10; Old South church, a friend, 50;	
Mrs. G. H. W., 25;	85 00—2,361 32

RHODE ISLAND.

Central Falls, Cong. ch. and so.	48 74
Newport, Friends in Union Cong. ch.	25 50—74 24

CONNECTICUT.

East Hampton, 1st Cong. ch. and so.	8 61
East Hartford, Cong. ch. and so.	15 00
Fairfield, 1st Cong. ch. and so.	52 75
Hartford, Park ch. and so.	74 07
Lakeville, Village Prayer-meeting,	30 00
Manchester Centre, Charles H. Learned, New Haven, Church of the Redeemer, a friend,	5 00
25 00	
New London, Robert Colt,	100 00
New Milford, Cong. ch. and so.	50 67
Stanwich, Rev. J. C. Houghton,	10 00—371 10

NEW YORK.

Aurora, Mrs. Richard Hale,	2 50
Ellington, Cong. ch. and so., for Mex- ico,	6 00
Fishkill, C. M. and G. D. Kittredge,	10 00
Frederick, Martha L. Stevens,	10 00
Hamilton, Rev. R. T. Cross,	20 00
Moorea, A. Homenway,	10 00
New York, Broadway Tabernacle ch.	
1,019.57; T. S. Goodwin, 5;	1,024 37
Oxford, a friend,	2 00
Penn Yan, Y. L. Mex. Mis. Society,	35 00—1,119 87

PENNSYLVANIA.

Ashton, Rev. J. M. Thomas and family 5,—acknowledged in last Herald as from Jeanville,	
Pittsburgh, Ross st. Welsh Cong. ch. and so.	76 75

OHIO.

Cincinnati, a friend,	5 00
Lowell, Friends,	2 15
Troy, Mrs. H. D. Grosvenor,	1 00—8 15

INDIANA.

Crawfordsville, Rev. C. Mills, for Mexico,	10 00
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ILLINOIS.

Ottawa, Cong. ch. and so.	64 02
Plainfield, Rev. E. Ebbs,	5 00
Princeton, Friends,	2 00
Rockford, 2d Cong. ch. and so.]	129 48
Roseville, 1st Cong. ch. and so.	5 00
Tolono, William Keeble,	8 00—223 48

MISSOURI.

Kidder, S. C. Coult,	5 00
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WISCONSIN.

Peshigo, W.	10 00
—, a friend, by Rev. J. Porter,	500 00
—, a friend,	10 00—520 00

IDAHO.

Boise City, Mr. and Mrs. M. Ellis,	2 50
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PERSIA.

—, a friend, for Mexico,	1 00
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Received in April, \$4,519 57

Total for Nominally Chris-
tian Lands, from Sept. 1st,
1873, to April 30th, 1874, \$19,220 38
